Christian Courier

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Christian Reformed Canadian escapes death in Nepal flood

Marian Van Til

ST. CATHARINES, Ont. — Hilbert Bokma, 44, a Christian Reformed man currently from Fenwick, Ont., was startled awake in the middle of the night on July 21 by water that lapped at him as he lay in bed. But he wasn't at home in Ontario. This was southern Nepal, near the Bagmati River, 30 km from the Indian border.

Bokma works for Acres International in Niagara Falls, Ont., and had been sent to Nepal for three months to act as the resident engineer supervising the final construction stage of a 12-year long irrigation project on the Bagmati. He was the only North American on the job.

It was only the next morning that Bokma found out what devastation the night's flash flood had caused, and that his own life had been saved — miraculously, he believes. Nine people died at the project site, eight of them his co-workers, when the foundation of the riverside control tower they were in was swept away by the force of the water. But more than that, 40 villages up and down the river had been literally washed away, killing at least 3,000 people.

"Under normal circumstances the river is quite peaceful," explains Bokma. "There are floods four or five times a year, almost always during the night;

See **BOKMA**—*p.2...*

PHOTO HILBERT BOKMA

The remains of the barrage control tower on the flooded Bagmati River, Nepal.

PHOTO COURTESY CHP

Heather Stilwell

CHP targets 'common folk' in 1993 campaign

Irene Bom

SURREY, B.C. — With a new leader and a new slant to its message, the Christian Heritage Party (CHP) says it's ready to face a "matured" Canadian electorate during the two-month federal election campaign that began last week.

The party had 30 candidates in place at the time of the election call and has until September 27 to find another 20 candidates. Under electoral reforms, which took effect in June, Elections Canada will deny registered status to any party which fails to field candidates in at least 50 ridings.

But interim leader Heather Stilwell says she's confident that nomination meetings still being held in ridings across the country will fill the ranks for upcoming candidate training sessions.

Stilwell doesn't think the leadership crisis which rocked the party early this summer after elected leader Charles Cavilla refused to hand over the reins upon decision of the national board will cost the party votes.

"We're not focused on a cult of leadership," she says. "The principles of the party are still the same."

The party is helped by the fact that Elections Canada eventually recognized Stilwell as new leader after the Supreme Court of B.C. rejected Cavilla's claim that he was unfairly deposed.

Sceptical of experts

Candidates will be presenting the party's principles in new wraps that suit the mood in this campaign.

While Stilwell says that the party's strong pro-life stance that drew support in the 1988 election is "still there underneath it all," the party will be playing more strongly on being in touch with ordinary Canadians.

"We're saying, let's send common folk to Ottawa, instead of experts with the alphabet behind their names," says Stilwell.

It's a message that she claims will appeal to voters, who, she says, have "matured" since the last election after they rejected the consensus of the mainline parties on the Charlottetown agreement.

The growing distrust of politicians will make this election a "riding by riding battle" that will cut traditional voting loyalties and make voters open to the "host of new players on the scene," Stilwell believes.

Stilwell downplays the threat of the Reform Party, another one of the new players that some expect will siphon votes from the CHP, and comments only that "a lot of Christians have a lot more to learn about politics."

Many CHP supporters contest the fact that the Reform Party advocates national referenda for controversial moral issues, such as abortion.

The CHP opened a national campaign office in Oshawa, Ont., on the morning of the election call. Seven of the candidates nominated so far are from Ontario, 16 from Alberta and B.C., two each from Manitoba and Saskatchewan, and one each from Quebec, New Brunswick, and Newfoundland.

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Thinkbit:

When chaos is the god of an era, clamorous music is the deity's chief instrument.

From: Ben Okri, a Nigerian novelist

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News

Bokma returns to Nepal 'with a purpose'

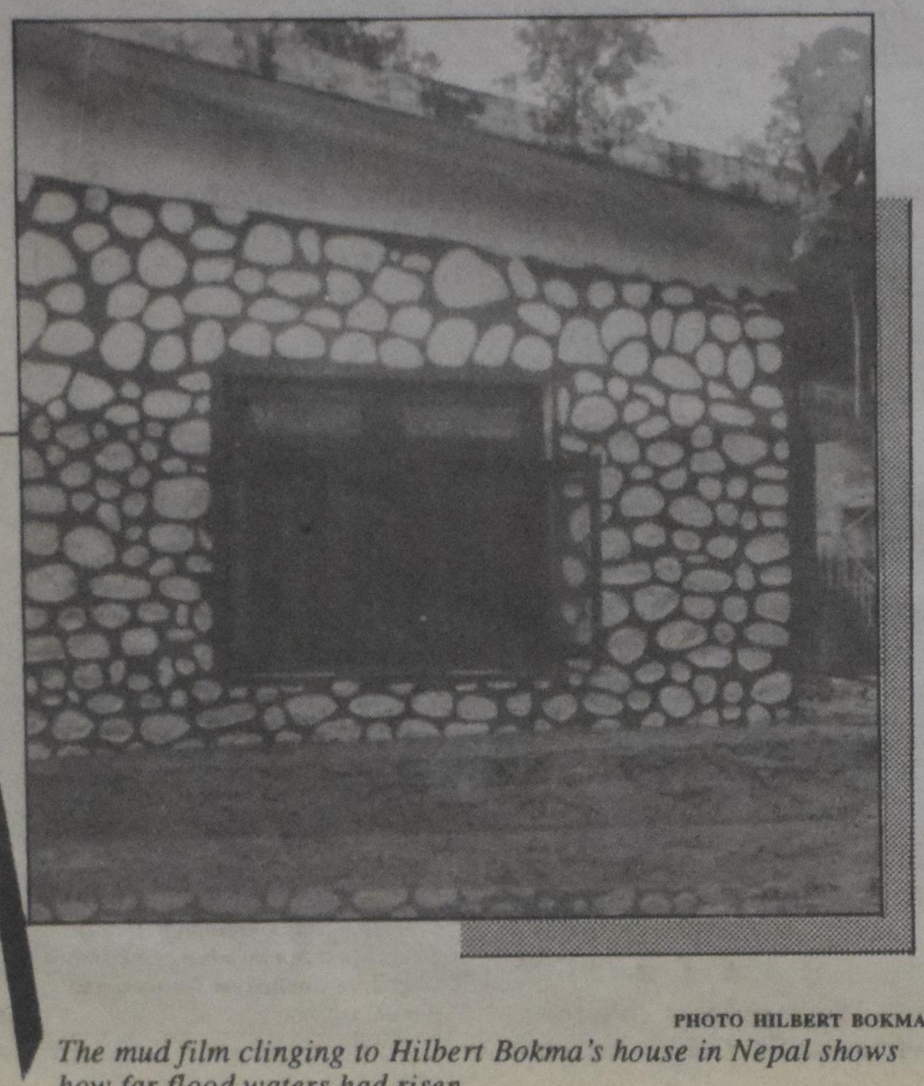

PHOTO HILBERT BOKMA

The mud film clinging to Hilbert Bokma's house in Nepal shows how far flood waters had risen.

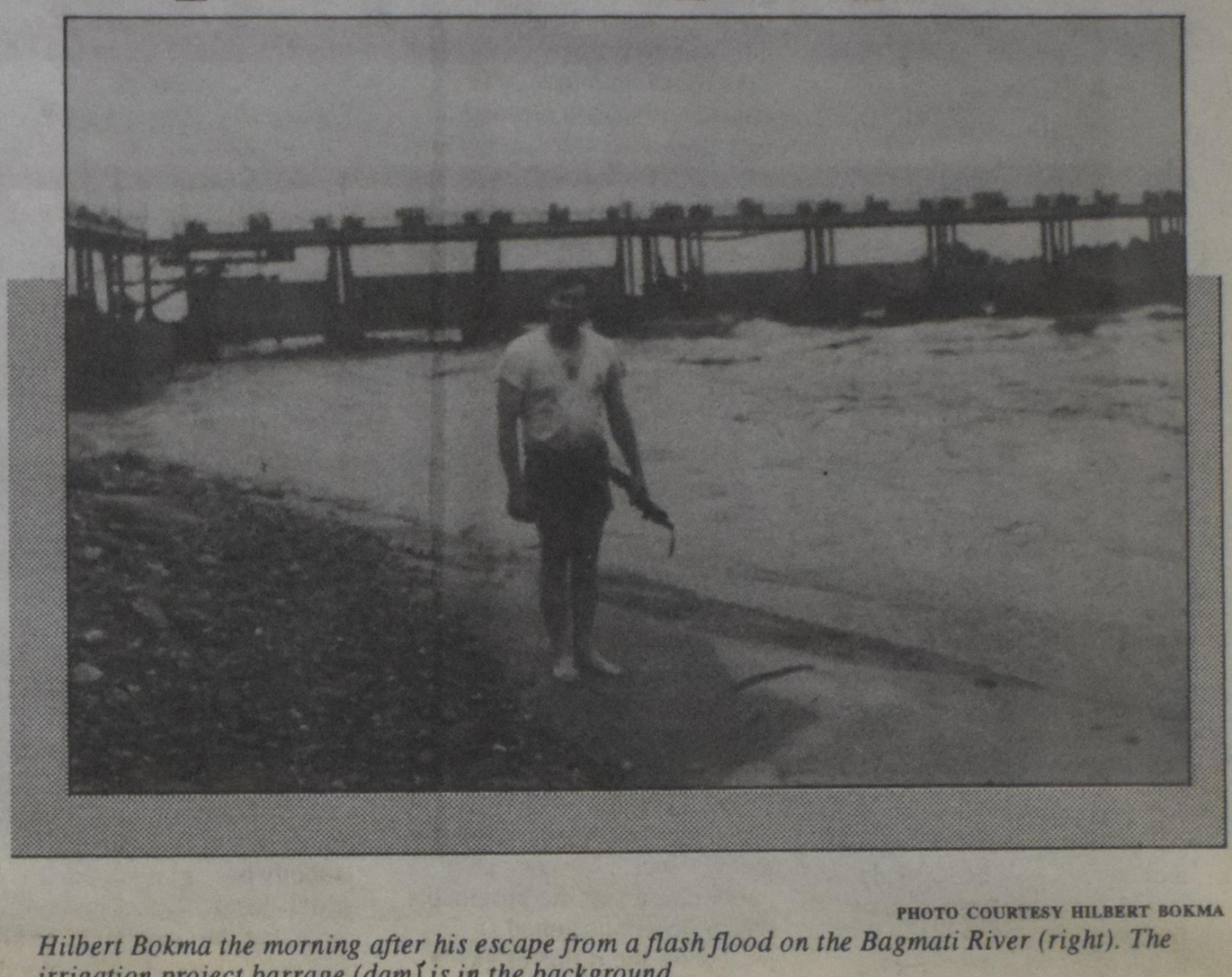

PHOTO COURTESY HILBERT BOKMA

Hilbert Bokma the morning after his escape from a flash flood on the Bagmati River (right). The irrigation project barrage (dam) is in the background.

...continued from p.1

people are used to that." The barrage (a type of dam) built as part of the irrigation project was made to withstand "100 year" floods, Bokma says. But this one was "'one in a thousand' and the rain was so severe the barrage couldn't handle it."

Crucial snakes

"It rained in early evening. By 6:30 the water level was already up; it came up a metre in half-an-hour. I went to my house (at least 1/2 km from the river) and raised up the captains chairs I had and some other things I didn't want to get wet." By 10:30 the water level was knee-deep, but a half-hour later it went down, Bokma says.

Bokma wanted to go to the control tower to watch things but the local person in charge of the project told him, "No, Mr. Bokma, you shouldn't go there now. There may be snakes." (Poisonous snakes always come out when the waters rise, explains Bokma, and they can be deadly.) So he agreed not to go — a nonchalant decision which saved his life. In fact, because the water had seemed to recede, Bokma went to bed, unafraid and thinking the worst was over.

'The Lord will keep me from harm'

When he awoke he was lying in water. His $25 flashlight, which wasn't supposed to break, had broken, so he groped for candles and matches. ("Everyone around there keeps candles handy because the power goes out for some part of every day," he says.) But Bokma's were nowhere to be found.

Then, becoming uneasy at the depth of the water and not being a strong swimmer, he began to fumble in the darkness for a large water jug which he could use as a flotation device. But he couldn't find the jug either. He waded out onto his porch and when the water got to his knees he hopped onto a chair. He then began to recite psalms to himself.

He began Psalm 121 and just as he got to verse 7 — "The Lord will keep me from all harm" — something bumped into his leg. It was the water jug.

As the water rose to 4 feet in his house (6 feet from ground level) Bokma decided to swim to a safer place — his neighbors' two-storey house. Somewhat unnerved and still not comprehending that everyone but himself had evacuated the area, he went up the steps thinking the people were home.

"When I found the door locked," recounts Bokma, "I sat on the doorsill of this house for the rest of the night." And long hours those were.

"I was just *eaten* by mosquitoes," he recalls. "I guess I was the last thing around for them to eat. It was also somewhat cold and, of course, I was wet. I had on a bathing suit and a tee-shirt. I pulled my arms into the shirt and stretched it beyond recognition trying to stay warm. It seemed the day would never come."

Bokma, a former soloist at his church, spent the hours till daylight singing: "Every song I knew, I sang."

Once the waters started to recede they were gone in two hours, leaving everything mud-coated.

Returning for a purpose

On August 12 Bokma came back to Canada and to his wife, Mary, and their four teenaged children. One would think he would never want to see Nepal again. But on September 10 he left for another three-month stint there, and he wasn't sorry to return.

A few days before he left he told CC: "I feel like I *should* go back. I feel I'm going there for a reason in addition to working on the dam."

Bokma explains that he had struck up a friendship with his translator in Nepal, a Chinese man. "One day I asked him if he had a religion, whether he was Hindu or something." The man surprised Bokma by saying he was interested in Christianity. They were able to find a Gospel of John "in King James English" for the man to keep. Then the two men proceeded to study together.

"He knows English well, but that language was difficult for him," says Bokma, "so I told him, 'When I go back to Canada I'll get you a Bible.' I feel I'm being used by God in this man's life. I'm trying to be an ambassador."

Bokma's job has required that he leave his family periodically. "It's hard," he says, "but I feel God is leading me." And before the flood ever took place, the time he spent alone in Nepal increased his time for private devotions and strengthened his faith, he explains.

Bokma can't fathom his life being spared in the flood while so many others died. "I've been a Christian all my life," he says, "and when I get down in the dumps I read Psalm 139 — God knows me and everything about me — I learned it by heart when I was in Nepal. I think about that [related to the flood experience]. To me, that was divine intervention."

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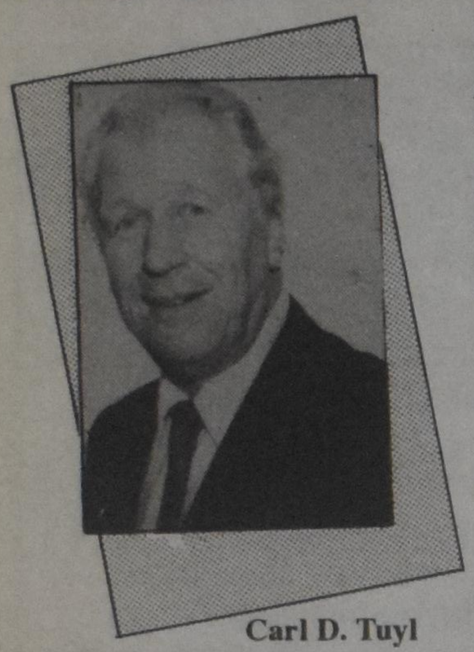
PRESSREVIEW



Carl D. Tuyl

Red blarney alert: election ahead! Brimming with serious purpose the hopeful will bombard us with that peculiar mixture of earnest resolution and wishful thinking. Pie-in-the-sky promises will reach the ozone layer, and our ability to absorb speeches and debates will be severely tested. Several issues clamor for attention: free trade, the helicopters, and don't forget the deficit.

★ ★ ★

Auntie Kim will eliminate our red-ink-budgeting in five years. She will let us know that she doesn't even remember the name Brian Mulroney.

Jean Chretien will appear in hip outfits without ties, and pictures of him waterskiing will be distributed generously.

Yukon Audrey will fulminate against NAFTA and most anything else; and Preston Manning will keep wagging his finger at us, all the while threatening sundry and diverse civil servants with layoffs.

As for Lucien Bouchard, he has only one string on his fiddle, and even that one needs tuning. Don't get too excited, eat your veggies with delight and remember that old favourite preacher of mine: "There is nothing new under the sun."

★ ★ ★

The B.C. Liberals will elect a new provincial leader. Remember Gordon Wilson? He is the incumbent leader who confused politics with something else and got involved with the party's environment critic, Judy Tyabji.

★ ★ ★

On the other end of the country people are getting ever more bad news. Fish plants are closing down all over the Atlantic provinces. Other industries are downsizing too; even the Hilton hotel in Halifax is locking its doors, and out East the jobless rate is fast approaching calamitous numbers. In two fishing villages in northeastern New Brunswick, LeGoulet and Miscou Centre, every two-parent family collects unemployment insurance.

★ ★ ★

Summer has come and gone but it skipped Winnipeg, which had a record 463 millimetres of rain.

★ ★ ★

Here is an interesting item burrowed from somewhere deep down in the Ottawa Citizen: at least 37 prisoners have escaped from Montreal-area prison this year. *Vive Quebec liberte!*

★ ★ ★

Mr. High Owens, president of the Saskatchewan Christian Heritage Party, has argued in a written statement to the province's human rights commission that the province's recent decisions aimed at protecting the rights of gay people have made it necessary to ban the Bible as hate literature. The commission, in its answer, walked over that one with feathered feet, floating in ambiguous arguments which really said, We don't want to touch this one with the proverbial ten-foot pole.

★ ★ ★

When one Gerald Hoffning inquired about the amenities at a certain hotel, he got this answer: "Standing among savage scenery, the hotel offers stupendous revelations. There is a French widow in every room."

★ ★ ★

The first 12 games of the world chess championship are being held in the Dutch cities of Zwolle, Arnhem and Amsterdam. After that the matches move to Oman. The new world champion will be the first player to reach 12.5 points. Soccer, of course, gets most of the world's citizens more excited than chess. When Columbia's soccer team defeated the Argentineans, the celebrations left 20 people dead and 100 injured.

★ ★ ★

Palestine, the land so richly soaked by the blood of the warriors of centuries and visited by the Prince of Peace, may yet experience the cessation of violent hostilities. A first, albeit ever-so-hesitant step in that direction has been made. Nobody has yet nominated Arafat for the Nobel peace prize, but there are signs as big as a man's hand that the bloodshed might come to an end.

★ ★ ★

The Japanese, money lenders to the world, are experiencing the down side of economic prosperity. The yen is climbing to dizzying heights, making all those Toyotas and Hondas ever more expensive. The Canadian dollar is a questionable entity on the world's money markets. Economists are awaiting the outcome of our election. Until our dollar stabilizes Canadian tourists in Europe will have to fork over two bucks for a miniature cup of coffee.

★ ★ ★

Four French officials who were involved in the tainted blood scandal have been sentenced in Paris. The charges were fraud and failure to assist. Remember the pictures of starving people in Somalia? The United Nations has mounted a huge relief initiative. No more pictures of starving people. Now we get news of Somalis killing UN soldiers. What gives there?

★ ★ ★

Ukraine, once the breadbasket of half the world, has a grain shortage, and the price of bread keeps climbing. The government, in an effort to raise money, decided to peddle its Black Sea fleet to Russia, but those plans seem to be on hold because of resistance among members of the cabinet.

★ ★ ★

The Pope keeps collecting frequent flyer miles. No retirement for the pontiff. Nearly 130,000 people came to his outdoor mass in Denver, and to listen to his sermon. That's a few more than the number of people who attend the Sunday second services at which I officiate.

★ ★ ★

Someone spotted these words on a T-shirt: "I started with nothing and I still have most of it left."

★ ★ ★

California's famous vintner Ernest Gallo is worried that wine will go out of style. People around the world are drinking only four-fifths the wine now that they did in 1978, he says. A bit of "whining," isn't it?

Children are back in school and here's my wish for teachers: May your patience not run out, your love not grow cold and your board understand you.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Why environmentalists never marry pro-lifers

Environmentalists blockading logging roads to Clayoquot Sound have several things in common with pro-lifers blockading abortion clinics. Both place their bodies between what they consider agents of destruction and intended victims. Both are willing to engage in civil disobedience. Both have decided that the issue at stake is of monumental importance and goes well beyond the wishes of the individuals who want to engage in the practice they oppose. They are willing to go to jail over it.

The psychology of those who are opposed is also somewhat similar. Pro-choice supporters feel that their lives are being invaded and their freedom threatened. Loggers and their communities experience a similar sense of being invaded and resent the fact that "outsiders" have come to threaten their livelihood.

In spite of all these similarities, the two groups are very different. In fact, it's highly unlikely that the same people who put their lives on the line for the one cause will do the same for the other. Pro-lifers will not readily join environmentalists in their blockade of logging roads, and environmentalists are not likely to join pro-lifers in their struggle to stop abortion.

Why is that?

The vertical versus the horizontal

I have a hunch that pro-lifers tend to proceed from the individual and environmentalists from the universal in their respective worldviews. The individual focus argues from the one to the many; the universal focus, from the many to the one.

Starting from the position of the individual, pro-lifers tend to see the unborn child as a single human being created in the image of God. To kill such an image bearer is to insult God, who created him or her.

Environmentalists see the world as an eco-system to which we as individuals must adapt. Nature is sometimes regarded as our mother from whose womb we have sprung. All life forms — plants, animals and human beings — are interdependent. We must honour and protect this ecosystem.

Pro-lifers tend to argue from a moral position. Something is either good or bad for the soul. God has given us a moral code, and one of the commandments says: "Thou shalt not kill." Pro-lifers are concerned about the moral fibre of the nation. They feel that family life is threatened by a secular society's emphasis on rights and choices.

Environmentalists argue from a bio-spiritual or even esthetic position. They worry about maintaining the biodiversity of certain areas and keeping plants, animals and even human beings healthy and alive. They are concerned about the survival of the planet. They distrust the profit motive of large corporations and the narrow focus of loggers worrying about their jobs. They accuse the latter of not being able to see the forest of long-term survival for the trees of short-term jobs.

Only one Creator

It's unfortunate that both camps tend to exclude each other, but that's probably because of their different spiritual focus. Certainly, Christians should be able to bridge the gap between a concern for individual image-bearers and a concern for the biodiversity of a given area. God is the creator of it all. He must be concerned about the survival of the planet and the survival of a little human life growing in a mother's womb.

I do not believe, however, that Christians should physically block either the path to an abortion clinic or the logging road to a precious rain forest. Our weapons are spiritual not material. Christianity is a religion that witnesses with the Word, not with the body.

BW

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— reports on significant happenings in the Christian community and the world,
— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
— provides opportunities for contact and discussion for the Christian community.

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Which party will put prosperity aside?

When you read Article 36 of the *Belgic Confession*, the oldest doctrinal standard of Reformed churches, you get an idea of how people like Guido de Brès saw the task of government. According to de Brès, governments are there to restrain lawlessness and to make sure that everything "may be conducted in good order among human beings."

It is difficult to find this concept of government in today's election campaigns. Instead of focusing on restraining evil and making sure that citizens "live a peaceful and quiet life in all piety and decency" (Article 36 again), politicians talk about jobs, deficit reduction, health care and the social network.

We're not suggesting that social policies or the economy are not important considerations for a peaceful and quiet life and that governments have no task in that area. But we do notice that the focus has shifted considerably from the 16th to the end of the 20th century, if de Brès is at all representative of the way people used to think about the common weal.

In the *Belgic Confession* the task of the government is aimed at promoting goodness, decency and good order. Nothing is said about prosperity. It doesn't enter de Brès' head that the government has to assure wealth or material gain. I am convinced that he saw prosperity as a fruit on people's work.

Politicians today would not dare approach prosperity that way. They feel responsible for ensuring economic growth. To encourage citizens to be morally sound, ethicallly whole and socially responsible does not seem to fall within the scope of a politician's mandate.

Something to think about as October 25 approaches.

BW

Across the Globe

David T. Koyzis

Offering hospitality to immigrants

I venture to say that most readers of this paper are either themselves immigrants or children of immigrants. I, too, am the son of an immigrant — from Cyprus to the United States via Nigeria — and, on my mother's side, the great-grandson of immigrants from Finland. To complete the picture, I am now a landed immigrant here in Canada and in the process of acquiring Canadian citizenship.

The migration of peoples from one place to another has been a fact of life since before the dawn of recorded history. The Old Testament recounts several such migrations of the Israelites between Mesopotamia, Palestine and Egypt over several centuries. Last year we observed the 500th anniversary of the beginning of one of the largest mass migrations, that of Europeans to the Americas.

Hostility

There are now probably more people in the world to consider themselves immigrants or would-be immigrants than at any time since the end of the Second World War. People migrate from one country to another for a variety of reasons, including the desire for freedom from persecution or simply for better economic prospects. More recently, the near-global collapse of communism has unleashed pent-up forces of instability which are uprooting large numbers of people across a wide stretch of the Eurasian continent.

Unfortunately, immigrants do not always receive an open welcome in the countries to which they seek entry. During lean economic times, furthermore, suspicion of immigrants can turn to outright hostility, as we have recently seen in Germany, where Turkish *Gastarbeiter* (guest workers) have been subject to violent attacks by neo-Nazis. So much have anti-immigrant sentiments carried the day in Germany that the government has been forced to tighten up that country's formerly liberal asylum law.

But Germany is not alone. France, Britain, even the tolerant Scandinavian countries are currently experiencing a wave of antagonism towards immigrants.

No room for those unlike us

Canada has always been a nation of immigrants, which is why most of us are here. But Canadians, and even some Canadian Christians, seem to fear that an influx of new immigrants could somehow dilute Canada's culture or jeopardize its economy. As fallen image-bearers of God we often find it difficult to see his image in those who are unlike ourselves — whether racially, culturally or religiously. And if we are comfortable with our lives as they are, or are struggling merely to maintain what we have, then we are less likely to extend hospitality to those worse off than we are.

Nobody expects a country to simply open its doors and let in all comers. Virtually every country, including Canada, places controls on the admission of would-be residents from without. In particular, the government has the right to insure that convicted criminals — particularly war criminals and terrorists — be kept out. It also has an obligation to try to determine that people coming into Canada are able to find employment and thereby provide for themselves and their families.

But given the clear teachings of scripture concerning generosity to strangers, we Christians ought at least to push for greater openness towards those less well off than we are. Happily, Christian church parishes and congregations have been in the forefront of sponsoring refugees — of overcoming bureaucratic hurdles to help rescue these fellow image-bearers of God from desperate conditions in their home countries. In so doing, they are witnessing to the love of God more powerfully than a thousand Sunday sermons.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and couldn't think of anything clever to put at the bottom of this month's column.

Story about B.C. Christians gives biased snippets

I'm trying to understand why C.C. thinks it's important that readers know that some B.C. Christians criticize the Clayoquot protesters? (Aug. 27) No disrespect for those interviewed intended, but what's the issue here?

Rather than informed insight on the issue, we get biased snippets which create a strong impression that Christians should be hostile to the so-called "Clayoquot blockaders." Only after setting a negative tone with the title and the unfocused comments of several critics, do we get some sympathetic views. But we still don't know why.

Why criticize worldviews?

A Christian professor of forestry, committed to conserving and using God's creation in a stewardly way, presumably knows something about maintaining a viable forest industry and conserving wilderness areas for future generations. But all we get is criticism of the protesters' supposed pantheism. Please tell us how and why that means we should oppose them? (Does Mr. van der Kamp never "take action" with his secular colleagues at UBC?)

I'm sorry Mr. Editor, statements like this simply perpetuate the hostility towards others "who don't think like us" which has done so much damage in the Reformed community over the years.

Perhaps Professor van der Kamp could tell us how critical the logging of Clayoquot Sound is to the future of the forestry jobs in B.C. He could tell us that the annual logging rate has increased significantly over the last two decades, while the number of jobs has plummeted due to mechanization — so much for wilderness protection causing job losses.

Or he could describe the record of the forest industry, which was severely criticized recently by the B.C. forest minister for ignoring environmental protection guidelines. Maybe he could help us decide whether Clayoquot Sound is worth preserving as a representative example of the diversity of God's creation, so terribly mismanaged in other areas, B.C. included. Perhaps he discussed all this with your writer, I don't know.

What's with reference to cities?

Is Curt Gesch really serious about comparing reforesting Vancouver driveways with the preservation of a vast tract of largely unlogged wilderness?

The fact that many protesters come from urban areas means only one of two things. A lot of people live in cities these days (!) and urban people have experienced the loss of their natural environment in a way that non-urbanites haven't. So what's the point other than to make the views of the protesters sound illegitimate?

Perhaps on issues of a controversial nature such as this, CC could publish pro and con side-by-side pieces by informed people rather than using little quotes to create emotional impressions rather than genuine understanding.

And I assume that these views would be framed by a CC editorial policy advocating stewardly use and conservation of the creation.

Bill van Geest
Woodbridge, Ont.

Editorial response:

Your letter started a lively discussion in the office. What are we trying to accomplish with our news stories?

Generally we report on issues or events in order to inform the reader about things happening in the Christian community or about things that have a Christian connection. But we cannot foresee what the outcome of a report based on interviews with other Christians will be.

Is it our responsibilty to give some direction to the readers as we report on events and issues? We try to do that by asking informed Christians to comment. But Christians are not always agreed on issues. The result of such disagreement is that the story becomes somewhat ambiguous.

Do we want to remove that ambiguity? Not always. Sometimes issues are so complex that we need to let the disagreement sit there for a while.

You are not happy with this ambiguity about the Clayouquot rain forest. But perhaps such an ambiguity does not bother you when we report on euthanasia, as we did in the Sept. 10 issue. We as Christians tend to pick the areas where we want no ambiguity.

The fact that the article started with Christians not sympathetic to the protesters and ended with others who were should not be seen as an indication of where our sympathies lie. The main reason why we started with the ones who were critical, although several of these were guardedly sympathetic, is that most of the people we interviewed seemed to be inclined that way. It's our guess that this inclination is fairly strong among B.C. Christians of Reformed persuasion.

Isn't it valuable to know that?

Anyway, your letter stimulated an editorial for this week.

Bert Witvoet

Letter / Family

'Winsome' measure geared to win some treasure

In the same way that all that glitters is not gold, so the visit of the Roman Catholic Pope to America (his third or fourth?) has not produced a notable change in the lives of the more than 50 million followers that Roman Catholicism claims to have in this nation.

Since I come from a nominally Roman Catholic country, which is also stampeding towards the classical secularism that characterizes Western civilization, I have witnessed the visits and speeches of John Paul II and the treatment given to him by the mass media. Based on this, I don't think that his message is so "winsome," as you put it in the Aug. 27 issue of the *Christian Courier*.

Afraid to hurt feelings

It's no secret that the Roman Pontiff's often expressed affection for America has a lot to do with an episcopal body that is almost in a state of rebellion against the Vatican directives.

It's not a question of being European, or using a European style, when the pope refers only indirectly to matters that have to do with family planning (including abortion, which is exceedingly common in countries that profess to be Roman Catholic). This is a question of not hurting the feelings of his own followers, who become very emotional when they listen to his speeches in a very attentive way, but will continue to think and do what they have been practising in this part of the world.

The worst thing that could happen to Karol Wojtyla is that by being direct and specific, like some American evangelists, he would cause the North-American episcopal body to shut off the tap that feeds the Vatican treasury with a substantial portion of the traveling Pope's financial resources.

Reject Roman ambiguities

The portion of Isaiah 52: 7 that you quote ("who bring good news, who proclaim peace") would apply to this man in an excellent manner if, as you point out, he wouldn't be so Marian as to dare introduce the New Catechism with these words: "I pray the Very Saintly Virgin Mary, Mother of the Incarnate Word, and Mother of the Church, to sustain by her powerful intercession the catechetical work of the Church, the total Church in all its levels, at the present time when the Church is summoned to a new effort of evangelization."

We have the right and the duty, as Reformed Christians, to object to the theologico-liturgical ambiguities of John Paul II and his clerical church about the person of Jesus Christ, as well as that of the Virgin Mary. We must reject the Pope-centric ecumenism of the Second Vatican Council; we must argue in favor of a Bible-centred ecumenism that will not ask us to embrace atop the Vatican mount but atop the Mount of Calgary.

Guillermo Serrano
Villa Park, Ill.

Like the Lilies

Dordt prof writes dissertation on Abraham Kuyper

SIOUX CENTER, Iowa (DC) — Wayne Kobes, assistant professor of theology at Dordt College, successfully defended his doctoral dissertation on Abraham Kuyper at Florida State University in June.

Kobes's study on the views of the Dutch theologian was entitled *Sphere Sovereignty and the University: Theological Foundations of Abraham Kuyper's View of the University and Its Role in Society.*

"Kuyper was a leading figure shaping many facets of Dutch culture during and after his long life (1883-1920)," asserts Kobes. He influenced politics, journalism, elementary and secondary education, societal life and ecclesiastical concerns. He also founded the Free University of Amsterdam.

"Kuyper affirms the Lordship of Jesus Christ over all of life," says Kobes, "[but holds that Christ] delegates limited authority to the various spheres of life." Kobes's dissertation explains how Kuyper's theological views shaped his concept of the university as the primary institution in the sphere of science.

First complete translation of speech

Kobes says many of his sources, Kuyper's own writings especially, were written in Dutch. As an appendix to his dissertation, Kobes includes an English version of Kuyper's 1880 speech given at the opening of the Free University. It is the first complete English translation of the speech.

Kobes, a member of the Dordt College faculty since 1973, is a 1969 Dordt graduate with bachelor of divinity and master of theology degrees from Calvin Theological Seminary in Grand Rapids, Mich.

I blush to tell you this

"If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory..." (Luke 9: 26).

Early each morning of our camping holiday as the sun was just pulling itself over the horizon, I would slip out of our tent, grab the Bible and head over to the rocks for my hour of morning devotions.

Up on the rocks among the trees in Muskoka at 6 a.m. is the perfect place and time to commune with the Lord; that is, unless a night rain has drenched the rocks.

Thus, on one rather wet morning, instead of sitting on wet rocks (slapping mosquitoes), I strolled along the road, praying. I carried my Bible with me. The cool morning air made me grateful for the bulky green sweatshirt I had pulled on over my other clothes. As I wandered, the quiet country road lead me past "Group of Seven" scenes: rocks, trees, bushes, water and muskeg. I thanked the Lord for the beautiful wild country.

Attack of the winged invaders

My prayer changed abruptly where the road dipped through a patch of muskeg. That was where the flies attacked. First one, then two and then a whole swarm of them circled my head, dive-bombing my face and hair. These were relentless little invaders with broad triangular wings and striped bodies — bigger than houseflies, smaller than horseflies and peskier than both.

The flies had me swinging my arms, swatting wildly at the air and running. You might call it fly-induced aerobics. My prayer was reduced to a single plea: "Lord, get these flies out of my life."

If I only had had a protective hood. It occurred to me to take off my sweatshirt and tie it up around my head into a turban. Now the flies could buzz and dive-bomb as much as they pleased; I couldn't hear them since my ears were covered, and I couldn't see them because they didn't bother coming down past my strange lopsided turban.

What will they think?

Finally, back at my devotions, I thought I would read a psalm, a praising one. As I opened my Bible I noticed a pick-up truck driving up behind me. Immediately I felt embarrassed — but not because I was wearing a large, green, bundled-up shirt on my head with a swarm of flies buzzing around it. I had actually forgotten that for the moment. I was embarrassed because I was walking along the road reading the Bible — God's Word.

So I discreetly closed the book and continued walking nonchalantly along. Three vehicles: two trucks and a car whizzed by on that otherwise lonely, quiet road. A rooster couldn't have crowed louder.

I instantly realized what a fool I was. I felt totally stupid and ashamed of myself.

Like Peter I asked God to forgive me. He did.

But quite honestly, I am still puzzled as to why walking along the road reading the Bible should have made me feel embarrassed. Do other people ever feel this way about reading the Bible where others may see them?

Marian den Boer manages a desk-top publishing business from her home. She lives with her husband and five children in Hamilton, Ont.

Music/Media

Ontario music group to launch first tour of the West

CC Staff

DOWNSVIEW, Ont. — Leendert Kooij's Ontario Christian Music Assembly will embark on a tour to Western Canada in October, assembly spokesperson Jackie Dykxhoorn has announced. Concerts will be held in Edmonton, Calgary and Lethbridge, Alberta, and Vernon, Chilliwack, New Westminster and Clearbrook, B.C.

The assembly, headquartered in the Toronto area, holds an annual "festival concert" in Toronto's Roy Thompson Hall, home of the Toronto Symphony Orchestra. It has toured parts of Europe three times but this is its first trip to Western Canada.

The group consists of a 100-voice choir, concert band, brass quintet and the Kooij Sisters (vocal) Trio, all conducted by Leendert Kooij. In addition, instrumental and vocal soloists are often brought in for concerts. Organist Andre Knevel, the group's regular accompanist, will accompany the group on the tour.

Kooij founded the assembly 33 years ago, and often involves his wife, Maria, and their nine children in its concerts.

PHOTO COURTESY JACQUELINE DIJKSHOORN

Leendert and Maria Kooij (back row) with eight of their nine now adult children as members of the Ontario Christian Music Assembly's wind band. The Kooij sons and daughters are: Front row: Johanna Kooij, (2nd from left), Benjamin and Bill Kooij (far right). Middle row: Jacqueline Dijkshoorn (2nd from left), Francina vander Veen (4th from left), Albert Kooij (far right). Back row: Harry and Leendert Kooij, Jr. (on Sousaphones).

Viewers say TV adds to violence, Family Channel/Gallup poll shows

Both men and women don't like TV's views of women

VIRGINIA BEACH, Va. (EP) — An overwhelming majority of Americans believes television contributes to violence in their country — especially among children under 18. They also say TV plays up negative values and does a poor job of representing their own personal values. And 85 percent of Americans, both male and female, don't like the way women are portrayed on the tube. As a result of these factors and others, 54 percent say they watch TV either "somewhat less" or "much less" than they did a year ago.

These findings are reported in the latest Family Channel/Gallup Survey of Television Viewing Habits released in July. The report comes at a time when concern about violence on television is growing, and has been examined by even the U.S. Congress.

Overall, 57 percent of those surveyed believe the quality of television programming has gotten either "somewhat" or a "lot worse" compared to a year ago, and 54 percent report they either are "somewhat more" or "much more" offended by what they see on the screen this year than last, indicating a strong belief that the quality of TV shows is slipping. Their chief concerns: excessive emphasis on sex, violent behaviour and foul language.

With the current concentration on television violence in the media, in Congress and elsewhere, the poll found 79 percent of Americans are convinced that TV shows either "strongly contribute" or "somewhat contribute" to violence. And they're even more convinced that today's TV programming lends itself to promoting violence among children under 18; 86 percent say that it "strongly contributes" or "somewhat contributes" to violence by children under 18.

By contrast, fewer than one percent believe TV "strongly helps prevent" violence overall, and virtually no one says they feel it helps prevent violence among kids under 18.

Generation gap

The poll found considerably less sensitivity to the violence issue among younger adults: 60 percent of adults aged 50 or older say "strongly contributes" to violence, compared to only 34 percent of those 18-29. By contrast, 22 percent in the younger group say TV has "no effect" on violence, compared to only nine percent of those aged 50 or older.

Two factors could be responsible for the generational difference, according to Dr. David W. Moore, vice president and director of election/journalism polling for The Gallup Organization. "First, as people get older, they tend to become more concerned about violence in general. And second, over the last couple of decades, TV programs have become increasingly violent," he said. "Younger adults may be so inured to the shock of violence they don't recognize its harmful effects," he added.

Surprising to pollsters was the finding that males and females are almost neck and neck in their belief that women too often are portrayed in a degrading manner on television shows. Some 88 percent of women and 82 percent of men share the opinion that women fare badly in TV roles. A mere two percent say TV is "never" degrading to women.

As to the values put forth on television, by more than two-to-one majority viewers say TV depicts negative values over positive ones (65 percent vs. 29 percent). This is up from the 1992 survey response of 62 percent and even further beyond the 1991 figure of 52 percent. Fewer than two percent could be found who would say that television portrays "very positive" values. An even larger percentage of respondents feels that television programming does not represent their own personal values: 69 percent say television represents their own values "not too well" or "not at all."

The Family Channel/Gallup Poll was conducted among a random nationwide sample of 1,015 adults 18 and older during May 1993 for release in July. The margin for error, according to the Gallup Organization, could be plus or minus three percentage points.

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Organizers judge B.C. arts and peace festival a success

CLEARBROOK, B.C. (MCC) — With twice as many participants as last year, the second annual Fraser Valley Arts and Peace Festival is being judged a success by organizers.

Over 500 people came to the Matsqui Centennial Centre to enjoy presentations and performances by Katie Funk Wiebe and Chuck Neufeld, to see "Africa: Art of the People," an exhibition of African art, attend two performances of Patrick Friesen's "The Shunning," as well as participate in a host of workshops.

The festival began two years ago as a response to the Abbotsford International Airshow. After years of quietly handing out leaflets at the airshow, a group of people decided to organize a counter-event — a peaceful alternative to the militaristic character of the show. The contrast between the two events was highlighted during the festival as the rumble of fighter jets penetrated the auditorium where Chuck Neufeld sang quietly about peace. Some participants continued the tradition of handing out leaflets requesting an end to military participation at the gates of the Airshow.

Organizers plan a shift in emphasis for next year's festival. "We want to concentrate more heavily on the airshow," says organizing committee co-chair Marvin Regier. Plans are also underway to broaden the festival base beyond the Mennonite community.

Support for the festival came from the B.C. Council for International Cooperation, a provincial development education group which gave $5,000 towards the African art display, and the Conference of Mennonites in B.C. and a variety of individuals.

Festival organizers were Mennonite Central Committee (MCC) B.C., Langley Mennonite Fellowship, Mennonite Artists United in Service and Christian Peacemaker Teams.

Intelligence agency said to urge crackdown on Protestants and Catholics in Greece

Willy Fautré

BRUSSELS, Belgium (NNI)—A confidential report drafted by the Greek National Agency for Information (EYP) and leaked to the media suggests that the national intelligence information agency has been classifying all non-Orthodox citizens according to their religions, putting their activities under police surveillance and encouraging authorities to take "repressive and preventive measures" against these "non-honest Greeks."

In a lengthy August 4 article, the Greek daily newspaper *Eleftherotypia* revealed a detailed account of the report, dated January 19, 1993, entitled, "Current Sects and Parallel Religious Organizations In Greece."

According to the article, the EYP authors — who call themselves "The Office" — say the report was drafted because "parallel Christian groups have become very active in the country." They also refer to the need to examine the national and religious consequences of these activities.

'Non-Orthodox' means 'non-honest'

The Office proposes dividing Greeks into two categories according to their religious beliefs: the "honest Greeks," or Orthodox, and the "non-honest Greeks," which would include all other religious groups.

"We do not exaggerate when we state that any Greek who is not Orthodox is not an honest Greek," the report states. "This criterion corresponds to the ideas of the common people who feel reluctant about, and label as 'traitors,' all the Greeks who change their religion and go around with such people."

The report states that all "non-honest Greeks" have a reduced national conscience and endanger the national security because they obey instructions from abroad. The Office proposes a series of "repressive measures" and "preventative measures" such as: the "religious cleansing of the media" through closure of television and radio stations run by Catholics and Protestants; the reinforcement of the anti-proselytism laws; limitations of permits for opening and using non-Orthodox places of worship; the immediate deportation of foreigners active in non-Orthodox organizations — including residents of the European Community.

According to the EYP, Greek Catholics and Protestants are foreign agents. "The falsification of the Orthodox dogma carried out by all the heretical and parallel religious organizations aims at undermining the Greek conscience and the tradition," the report states.

Harassment

Attached to the confidential report was another controversial document dated May 22, 1993, and also signed by the commander of the EYP, Panagiotis Bales. The addendum contains details on a mechanism aimed at collecting information about the activities of Pentecostals, evangelicals and Jehovah's Witnesses. Observers say the policies are similar to methods used in the 1960s against Greek communists and socialists.

The EYP claims to have annulled the report and the attached document on May 27 because they contained "untrue" and "completely false" elements. However, *Eleftherotypia* has questioned the EYP's May 27 disclaimer, inferring that the documents were annulled only after they were leaked to the public.

Observers charge that Greek authorities are denying the contents of the report so that foreign countries may not reproach Greece for interfering with the religious beliefs of its citizens. Many claim that without the leak, the policies would have been fully implemented against Catholics and Protestants.

Greece is the only country in the European Community which, since April, requires its citizens to state their religious adherence on their identity cards.

Booklet helps churches to respond to unemployment

WINNIPEG, Man. (MCC) — A new resource on how churches can respond to the crisis of unemployment is available from Mennonite Central Committee (MCC) Manitoba. Called "Towards a New 'Worth' Ethic," the coil-bound booklet is intended to "help congregations reflect on the current and projected long-term unemployment crisis through the eyes of faith," according to author Garry Loewen.

Loewen, who directs MCC's job creation programs in Manitoba, says that title is a play on the words "work ethic." "The booklet talks about how we ascribe value to certain kinds of work and devalue other kinds," he says. "It addresses the way we derive worth from work."

The booklet, which was originally prepared for Mennonite congregations in Manitoba, can be used by other churches, as well as by Sunday school classes and small groups.

"My hope is that through the booklet people will discover ways that churches can be involved in creating jobs and finding new ways of doing work," Loewen says.

"Towards a New 'Worth' Ethic" can be obtained by writing MCC Manitoba, 134 Plaza Dr., Winnipeg, MB R3T 5K9. Cost is $5.

Samaritan's Purse opens centre for pregnant women victimized by Balkan conflict

ZAGREB, Croatia (EP) — Doctors and service agencies in Bosnia and Croatia can now refer pregnant women to shelter and care, as a result of the new Samaritan Home for Women, located outside of Zagreb, Croatia.

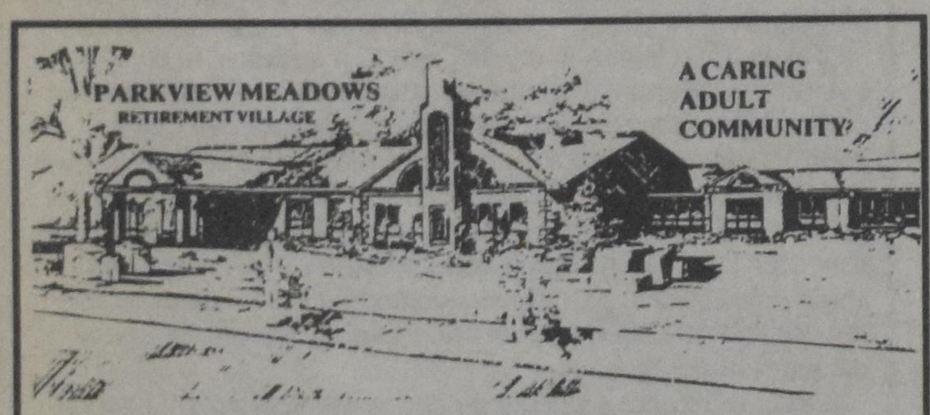
The care centre, operated by the international Christian relief agency Samaritan's Purse, will assist women who have been victims of the Balkan conflict, providing both prenatal and postnatal care.

Franklin Graham, son of Billy Graham and president of the aid organization, explained, "These women have gone through a tremendous ordeal. We just want to love them, provide a shoulder for them to cry on, give them a little bit of stability and care for them."

One woman now being cared for at the Samaritan Home said her husband had worked for 10 years to build their home in Bosnia. One day after the couple had left home to get groceries, a shell hit the house, destroying the structure and killing a relative still inside. Upon their return, the couple found dead bodies scattered on the ground, including young children who had been playing in the streets.

When the woman was hospitalized with an illness, it was discovered she was pregnant. Her husband, who at that time was fighting in Bosnia and already wounded twice, heard the news and rode a bus eight hours to visit his wife. A doctor referred her to the Samaritan Home for Women, and her husband settled her there before returning to combat.

The residential centre is located in an isolated country setting roughly 45 minutes from Zagreb and can house 15 to 20 pregnant women. It is available to victimized and displaced women, regardless of their religious or ethnic origins. Residents at the home receive food, clothing, attendant medical care, and help with transportation and social services. Any possibility for the adoption of children lies beyond the control of Samaritan's Purse due to government regulations regarding placement.



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Church

'Money madness' makes inroads in Chinese church

Elisabeth Farrell

WASHINGTON (NNI)— There is increasing concern among China observers over an alarming trend in a country now virtually obsessed with making money. Once isolated from the greed and corruption that are quietly penetrating much of the rest of society, the church is gradually becoming both their victim, and in some cases, their perpetrator.

China's "money madness," as described by one expert observer, "has its roots in Deng Xiaoping's call for accelerated economic reform and "socialism with Chinese characteristics."

The International Monetary Fund reports that the country produced goods and services last year worth almost $2 trillion — four times more than expected. In the same period, the economy grew 12 percent. Some expect it to surpass Japan in a decade.

Concurrently, however, inflation has skyrocketed to 20 percent or more in some cities, and frequent visitors report what was once a charming openness to foreigners has been replaced with a mentality that says "cheat whomever you can for how much you can." Particularly in southern China, shops, restaurants, and taxis are adorned with images of Caishen, the money god.

"Money madness is sweeping the country and seriously affecting the church," says Tony Lambert, director of Overseas Missionary Fellowship's China Ministries. "In March, a house church leader I met in Shanghai expressed serious concern about the [effect of] growing materialism on young people in the cities. They are losing their keenness."

Also, persecution that was once confined to the physical — harassment, arrest, and imprisonment — is now more economic in nature, according to Kit Law, an editor with Hong Kong's Chinese Church Research Centre (CCRC).

"Persecution tends to involve fines and confiscation of property rather than imprisonment in some areas these days," Law said.

Potential for corruption

The July issue of *Tian Feng*, the official publication of China's Three Self Patriotic Movement (TSPM) and China Christian Council (CCC), called attention to this increasing economic burden upon churches. It noted the case of an unregistered house church in Henan Province that was forced in May to buy a "certificate of permission" costing 40 RMB. Last Christmas, the same church had to pay an exorbitant 160 RMB for an official TSPM notice board, which turned out to be nothing but two pieces of glass.

"There are other rural churches facing similar problems," the Tian Feng editor wrote. "We hope this article will focus attention and stop every kind of unsuitable action, and lift every unreasonable economic burden from the church."

Perhaps even more alarming than the victimization of the church is the recent trend of some churches actively participating in financial enterprises. In some cases, pastors have left the ministry entirely to enter full-time secular work. In other instances, church leaders have remained with their congregations, but simply added business enterprises to their resumes.

According to Law, one of the most blatant examples is the Shanghai Zongxin Real Estate Development Company, a consortium formed by four official religious organizations in Shanghai. Among the company's assistant directors are a Catholic bishop, Jin Luxian, and a Buddhist priest, both of whom are members of the government's high-level Standing Committee of the Chinese People's Political Consultative Conference.

The new company has pooled the valuable land in downtown Shanghai where their churches and temples are currently located — a total of 1.3 million square metres — and plans to build giant office complexes for which the rent reportedly will be among the highest in China.

"With the huge sums of money being generated, the potential for corruption among church leaders rises considerably," stated CCRC's China News and Church Report.

Word and Spirit

understand l… follow embr… read hear i… experience …se trust heed …know obey …d listen feel …ow embrace

Andrew Kuyvenhoven

Where is our cross?

The New Testament teaches that the only way to glory is the way of the cross. We have to suffer with Christ before we can reign with him. The gospel of health, wealth and happiness as taught by some evangelists is heresy.

"If anyone (any person; you, too) would come after me, he must deny himself (and she must deny herself), take up his cross (or her cross) and follow me," said Jesus (Matt. 16: 24).

Therefore, Paul and Barnabas returned to the recent converts, "strengthening the disciples and encouraging them to remain true to the faith. 'We must go through many hardships to enter the kingdom of God,' they said" (Acts 14: 22).

The early missionaries did not say that some believers might have it easy and that others would encounter difficulties; they preached that there is no painless path to glory.

Attitude adjustment

The man who protested loudest to a road of suffering for the Son of God and the children of God was Simon Peter. As soon as he had confessed that Jesus was the Messiah (Mark 8: 28) Jesus "began to teach them (the disciples) that the Son of Man must suffer many things and be rejected... and be killed" (vs. 31). Then "Peter took him (Jesus) aside and began to rebuke him" (vs. 32). But Jesus explained that Peter was the devil's advocate by trying to keep Jesus from the cross (v. 33). There would be no way for any of his followers to avoid the cross, he said (v. 34).

By God's sense of humour, it was Peter who was led by the Spirit to write a letter in which Christian suffering is one of the major themes. This is the epistle we know as "First Peter."

"Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the suffering of Christ, so that you may be overjoyed when his glory is revealed" (4: 12, 13).

Peter does not relate at this point that, at one time, he himself was not merely surprised but aghast that the Messiah had to suffer. Now he writes as "a witness of Christ's sufferings and one who also will share in the glory to be revealed" (5: 1).

Peter always pairs "suffering" and "glory." He teaches, just as his Master did, that you cannot have the latter without the former. But he comforts us that suffering is only "for a little while." You greatly rejoice in the coming salvation, he says, "though now *for a little while* you may have to suffer grief in all kinds of trials" (1: 6). And when he gives the benediction on behalf of "the God of all grace who has called you to his eternal glory in Christ" he says again that we will see that glory "after you have suffered *for a little while*" (5: 10).

Suffering is normal

If suffering is experienced, says Peter, because you are a Christian, "you are blessed" (3: 13). And if it should happen that you are reviled for the name of Christ, "the Spirit of glory" already rests on you (4: 14) — as the Spirit did on the martyr Stephen when he was reviled for Jesus' sake (6: 15) and when the rocks of his enemies cracked his skull (Acts 7: 55, 60).

According to biblical teaching it is normal for the church of Christ to meet opposition and suffering. It is abnormal to experience appreciation and prosperity. When we don't meet with suffering personally and corporately, we are either going through abnormal times, or we have lost the heart and edge of the Christian faith.

Andrew Kuyvenhoven is a retired Christian Reformed pastor who lives in Grand Rapids, Mich.

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America's first story teller

Washington Irving was fascinated with Dutch culture in the New World

John Mc Gowan

On April 3, 1783, Washington Irving was born in New York City. America's first story-teller was the son of a stern but loving deacon in the Presbyterian Church. He was also a distant ancestor to the armour-bearer of Scotland's King Robert the Bruce.

As a boy, Irving preferred reading to schoolwork. When his brother Peter became editor of the *Morning Chronicle* Irving contributed letters to the newspaper. New York society was his most frequent subject.

PHOTO COURTESY JOHN MCGOWAN

Washington Irving as a young man.

But his interest lay with the Dutch rather than the English society. Henry Hudson had first explored the area on behalf of the Dutch East India Company. The Dutch settlers had established New Amsterdam on Manhattan Island.

Although New Amsterdam was taken over by British forces in 1664 and renamed New York, the Dutch people and their culture remained dominant in the city and in the villages and towns in the northern Hudson River Valley.

The New World Dutch were a superstitious lot who loved to tell stories. Each village had its legends and folktales. Place names still used like Hellgate, Storm King, Pirate's Spook and Spuyten Duyvil maintain the thread to the legendary past.

Diedrich Knickerbocker

The spell cast by the stories was not lost on Irving's imagination. He decided to write an entire history of New York City. An eccentric old Dutchman and local historian, Diedrich Knickerbocker, would be the hero.

Irving's clever mixture of history, humour and folklore, titled *Knickerbocker's History of New York*, made him famous. The name Knickerbocker became forever associated with New York City, notably in the name of today's professional basketball team.

In 1815 Irving went to England to run a branch of the family hardware store. A friend had passed out copies of *Knickerbocker's History* which received an enthusiastic response from such well-known writers as Samuel Taylor Coleridge and Sir Walter Scott.

Traveler and diplomat

Europe inspired Irving to write his second and best book, *The Sketch Book of Geoffery Crayon, Gentleman.* This contained the author's impressions of places he had visited as well as essays and short stories. Two of the short stories, "Rip Van Winkle" and "The Legend of Sleepy Hollow" established Irving's reputation.

English and American readers were entranced by his ingenuous tales. He made Europeans change their views — America was no longer looked upon as a cultural wasteland.

Irving continued to travel throughout Europe, absorbing culture and history wherever he went. He served as a junior diplomat in Spain on behalf of the United States government. The Moorish palace in the city of Granada, known as the Alhambra, attracted him most of all.

While he stayed there, tales told by old women and hang-abouts in the halls of the palace inspired him to write *Legends of the Alhambra.* Critics however, observed that the vitality and originality of his writing was beginning to fade.

Irving returned to England in 1829 to become part of the United States diplomatic staff in London. Then in 1832 he sailed home to America.

Many changes

He knew at once how Rip Van Winkle felt upon wakening from his 20-year sleep. New York had changed. It was now a thriving, prosperous city in a country of 24 states. There had been only 19 when Irving left.

After a journey along the Ohio and Mississippi rivers to better appreciate how things had grown, Irving decided to settle down. He chose the sleepy little village of Tarrytown, N.Y., the setting of "The Legend of Sleepy Hollow." The setting was named, as Irving pointed out in his story, for the local Dutch farmers who liked to "tarry" at the inns on market day.

The peaceful surroundings he'd adopted were disturbed in 1842 when President John Tyler appointed him U.S. ambassador to Spain. Reluctantly he went to serve his country for four years, returning to write a biography of the man he was named after, George Washington. The work was five volumes long.

Irving died soon after. The day was similar to that on which Rip Van Winkle set out on his fateful hunting trip. Irving's reputation as a writer had waned but he paved the way for others, making American writing respectable in the hallowed halls of Europe.

Edgar Allen Poe said of him: "He was the most deservedly eminent among all the pioneers of American literature."

John Mc Gowan is a free-lance writer who lives in Scarborough, Ont.

'The Golden Reign of Wouter Van Twiller'

An excerpt from Book 3, Chapter 1 of *Knickerbocker's History of New York* in which Washington Irving slyly introduces us to ''the Renowned Wouter Van Twiller and His Unparalleled Virtues''

It was in the year of our Lord 1629 that Mynheer Wouter Van Twiller was appointed governor of the province of Nieuw Nederlandts, under the commission and control of their High Mightinesses the Lords States General of the United Netherlands, and the privileged West India Company.

This renowned old gentleman arrived at New Amsterdam in the merry month of June, the sweetest month in all the year; when Apollo seems to dance up the transparent firmament, — when the robin, the thrush, and a thousand other wanton songsters, make the woods to resound with amorous ditties, and the luxurious little boblincon revels among the clover-blossoms of the meadows, — all which happy coincidence persuaded the old dames of New Amsterdam, who were skilled in the art of foretelling events, that this was to be a happy and prosperous administration.

The renowned Wouter (Walter) Van Twiller was descended from a long line of Dutch burgomasters, who had successively dozed away their lives, and grown fat upon the bench of magistracy in Rotterdam; and who had comported themselves with such singular wisdom and propriety, that they were never either heard or talked of — which, next to being universally applauded, should be the object of ambition of all magistrates and rulers. There are two opposite ways by which some men make a figure in the world: one, by talking faster than they think, and the other, by holding their tongues and not thinking at all.

By the first, many a smatterer acquires the reputation of a man of quick parts; by the other, many a dunderpate, like the owl, the stupidest of birds, comes to be considered the very type of wisdom. This, by the way, is a casual remark, which I would not, for the universe, have it thought I apply to Governor Van Twiller.

It is true he was a man shut up within himself, like an oyster, and rarely spoke, except in monosyllables; but when it was allowed he seldom said a foolish thing.

So invincible was his gravity that he was never known to laugh or even to smile through the whole course of a long and prosperous life. Nay, if a joke were uttered in his presence, that set light-minded hearers in a roar, it was observed to throw him into a state of perplexity.

Sometimes he would deign to inquire into the matter, and when, after much explanation, the joke was made as plain as a pike-staff, he would continue to smoke his pipe in silence, and at length, knocking out the ashes, would exclaim, "Well! I see nothing in all that to laugh about."

The new catechism of the Catholic Church: **a major religious event**

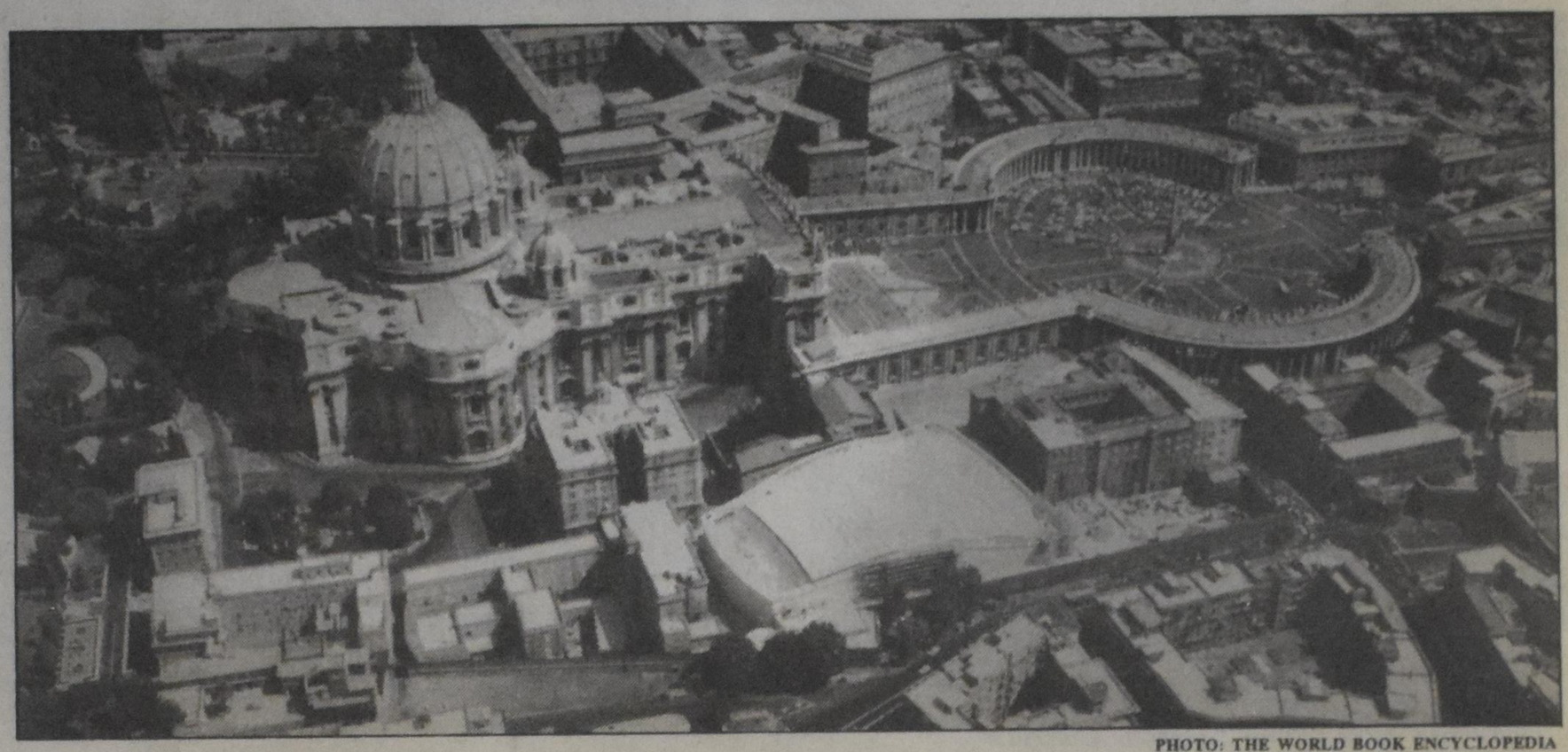


PHOTO: THE WORLD BOOK ENCYCLOPEDIA

Vatican City.

Aaron R. Kayayan

According to La Bruyere, a French writer of the 17th century, "Whatever is not clear is not French!" Perhaps that is why the Catholic Church's new catechism was written in French, or perhaps it was a deliberate attempt to bring the "elder daughter of the church" (France) back to the "bosom of Rome."

Whatever the case may be, the new catechism was received by the French public with unexpected enthusiasm.

Both the catechism's proponents and its critics agree that it is a remarkable achievement, the first of its kind since the Council of Trent. It opens with an introduction by John Paul II, whose mariological interest has placed its theological and religious stamp on it.

A large volume

This book of 676 pages is divided into four major parts and subdivided into sections and paragraphs; a prologue introduces both the faith and the need for a catechism.

Part I deals with the church's profession (confession). In the chapter entitled "I Believe, We Believe," we read that "man is capable of (reaching) God." For the Reformed believer and theologian, no lengthy consideration of this statement is necessary, since it is simply a modern version of the old Thomistic "point of contact in man," which states that man has the ability to discover God through natural reason. Part I also contains an exposition of the Creed, including anthropology, the fall, Jesus Christ (orthodox christology), and the classical formulation of the trinitarian dogma.

In a paragraph dealing with the church, the roles of believers in Christ — that is, the hierarchy and the laypeople — are explained. Another paragraph is devoted to Mary, Mother of Christ, Mother of the Church, and object of worship. Mary is the eschatological icon of the church.

Part II discusses the celebration of the Christian mystery, i.e. liturgy and the seven sacraments, with their pastoral implications for the life of the believer. Part III discusses such themes as life in Christ, anthropology, man as the image of God, freedom, the morality of actions, moral conscience, virtues, sin and human community. The church is presented as mother and educator. There is an explanation of the Ten Commandments. Part IV examines the Lord's Prayer.

The indices at the end of the catechism are more than 80 pages long and are comprised of biblical references. All the canonical books of the New Testament and of the Old Testament, with the exception of a few of the minor prophets, are mentioned.

Equally impressive are the indices of concilary decisions, councils, synods, pontifical and ecclesiastical documents, canon law, codices, liturgies (both Roman and Eastern), and ecclesiastical authors. Finally, there is a very useful thematic index. This part of the catechism alone is a scholarly tool for investigation which any Reformed believer or pastor might wish to emulate in his or her own church documents.

Serious theological reflection

No one could have predicted the success of the catechism. In the recent past, several catechisms have been published in France, with disappointing results which were due to poor content and formulation.

Some blame the failure of these catechisms on a clerical tendency to presuppose that laypeople are incapable of any serious theological reflection. This skepticism about the intellectual ability of ordinary lay Christians is an error common to both Roman Catholic and Protestant theologians, the result being the production on a huge scale of feeble, simplistic "Christian" texts.

Based on reviews in the French press, it seems that, although the significance of this new catechism is extraordinary, the French are not unanimous in applauding its publication. The prestigious and often skeptical periodical *Le Monde* expressed the negative opinion, "The catechism has structured what is imaginary." (*Le Monde*, of course, ignores the fact that whatever belongs to genuine, biblical Christian faith is never a product of the imagination.)

Some critics attribute the catechism to the "old school," represented by the Ottavianis and the Lefebvres, famous for their intransigent and obscurantistic integrism. Critics have also detected traces of rationalism and scolasticism, peculiar to the First Vatican Council. The fear has been expressed that using the catechism as a dogmatic instrument will thwart all attempts at free-thinking, and will condemn progressist theological reflection.

In our opinion, the new catechism is a major religious event, not because it was originally written in French, but because of its publication at a time of general confusion and bewilderment among Roman Catholic clergy and laity alike.

The catechism appears to restate the old Catholic interpretation of the orthodox faith. No Roman Catholic believer can now say, as Leon Bloy did at the beginning of this century "What do I believe? Ask my priest!" Catholics can now know what their church believes and teaches and are willing to do so. Since Vatican II, under the avowedly weak leadership of Paul IV, Rome has not spoken clearly and convincingly; the result has been an incalculable amount of dispersion.

This loss of unity can easily by detected in the many trends that have recently appeared within the Catholic Church: liberation theology, existential understanding of the faith, process theology, charismatic renewals, radical political involvement, and extremely audacious critical methods of biblical research, to name a few. The Church of Rome has no more unity than Protestantism.

The lack of trust that lay Catholics have in their leadership has resulted in doctrinal atrophia and theological anorexia. The new catechism is an opportunity for the church to return to the essentials of Catholic doctrine, which are very clearly stated in this remarkably well-written document. Whatever our Reformed assessment of its doctrinal content.

Chasm remains

In a positive review in *Commentaire*, Allain Besancon, a Roman Catholic layperson, compares the new catechism to Calvin's *Institutes of the Christian Religion*, which he considers to be a large catechism, though of a different genre. Surprisingly, he adds, "One cannot read this great work [the *Institutes*], for the sake of which so much blood was shed, without noticing that, with very few exceptions, it could be accepted by any Roman Catholic believer. For it is closer to the traditional Catholic faith than many contemporary theological works, even those that are officially authorized."

Reformed believers should no longer stereotype Roman Catholicism. A doctrinaire attitude will not help Protestants understand what is happening in Rome.

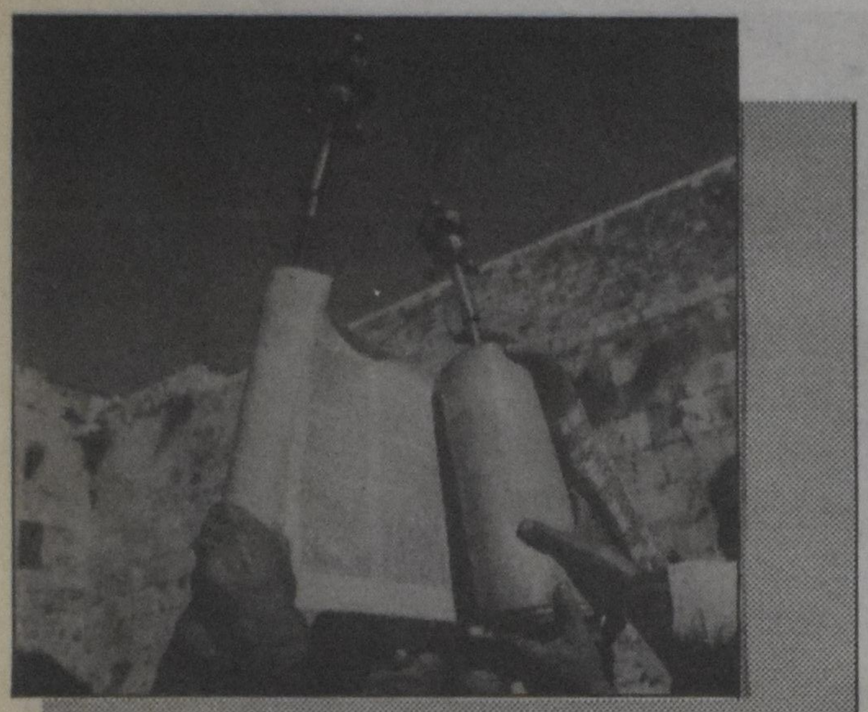
Yet it's obvious that Cardinal Joseph Ratzinger is guarding Catholic dogma as attentively as a watchdog. The chasm between the Reformation and Roman Catholicism remains.

Rev. Kayayan is French radio pastor for the Back to God Hour of the Christian Reformed Church. He lives in Palos Heights, Il.

World

'People of the Book' are morally inferior

Islamic attitudes toward Jews and Zionism — Part I



Jews observe the reading of the Torah.
A Palestinian plays his one-stringed instrument.

PHOTOS: JERUSALEM, CITY OF JESUS

Harry Mennega

The Arab-Israeli conflict cannot be understood in merely political terms. Those who see a solution in the fact that Jews and Arabs are, after all, "Semitic cousins" underestimate the true nature of the conflict. It is not merely a political conflict. Its roots lie embedded in theological convictions.

The Arab-Muslim attitudes toward Jews are found in the very origin of Islam and in its development.

The prophet Mohammed's early attitude toward the Jews living in his area was favorable. He expected that they would eagerly receive his new revelation. He adopted several of their religious practices, such as facing Jerusalem during prayer and holding a fast during Kippur. When the Jews were less than enthusiastic about embracing the new revelation, he discarded these Jewish practices. This rejection by the Jews determined Mohammed's later attitude to them.

Islam superior

Islam's self-perception is that it is superior. Muslims intensively believe that Islam is the only true faith, that it precludes the appearance of any other valid religion in the future and that it supersedes those religions already existing at the time of its emergence.

This superiority was demonstrated in the extraordinary military victories of the seventh century and Islam's subsequent expansion over vast areas of the Middle East, North Africa and Spain. Military triumphs were proof of divine support. As Allah's guardians of the truth, Muslims think of themselves as the divinely chosen instruments to extend the rule of Islam to every part of the world. The means to obtain this objective is the *jihad* (holy war), to be waged forever until the Day of Judgment, when the whole world will come under the sway of Islam.

Territorial gains made by Islamic conquest are irreversible, because by them the divine will is implemented on earth. Any reversal of *jihad* amounts to sacrilege.

The counterpart of the superiority of Islam is the inferiority of the non-Muslim. This inferiority is demonstrated by assigning the status of *dhimmi* to the subjugated infidel. *Dhimmis*, mainly Jews and Christians, are "people of the Book." By law they are required to pay a certain tax, in return for which they are allowed to practise their religion.

These minorities were to be tolerated as a sign of their powerlessness under Islamic rule. The occupation of their homeland through a holy war condemned the conquered to live forever as a landless nation. They were reduced from being a nation to being a tolerated religious group.

At the same time, the conquered *dhimmis* are considered morally inferior, impure and unclean and often serve as scapegoats. Having received prior revelations, but causing their scriptures to be corrupted and falsified in the course of their history, these people who refuse to accept the true religion of Mohammed were tolerated but assigned inferior status in Muslim lands.

Jews despised

The Jews were destined for humiliation and misery, according to the Koran: "And humiliation and wretchedness were stamped upon them, and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelation and slew the prophets wrongfully" (Sura 2:61).

Another passage reaffirms this: "Lo, those who chose the calf [for worship], terror from their Lord and humiliation will come upon them in the life of the world. Thus do we [Allah] requite those who invent a lie" (Sura 7:152).

Arab writings abound in derogatory terms when describing Jews. Jews are portrayed as cowardly, miserly, usurious, treacherous outcasts, the scum of the earth, the friends of Satan.

Present-day Arab-Islamic attitudes to Jews and Zionism have been unmistakenly shaped by such portrayals.

Collective stereotype

In a penetrating analysis of the Arab/Israeli conflict, Jewish scholar Bat Ye'or argues that wars and conflicts are often affected on a psychological level by collective stereotypes rooted in the traditions, culture and history of peoples.

In attempting to pinpoint the psychological element in the Arab-Israeli conflict, Ye'or poses the question whether there is a Jewish archetype in the Arab-Islamic consciousness. She answers in the affirmative: the principal psychological element in the Arab-Israel conflict is the archetype of the Jewish *dhimmi*.

Ye'or points, among other things, to the fact that the holy war (*jihad*) has often been proclaimed against Israel and that the land of Israel is often declared Arab Palestinian land. All of this implies the Jewish *dhimmi* status.

Declarations by political and religious leaders confirm that the *dhimmi* condition is an obligatory status for Jews within the realm of Islam.

(In next week's instalment I will focus more sharply on the Arab response to the establishment of Israel's sovereign state.)

Harry Mennega is pastor of the First Christian Reformed Church in Kingston, Ont.

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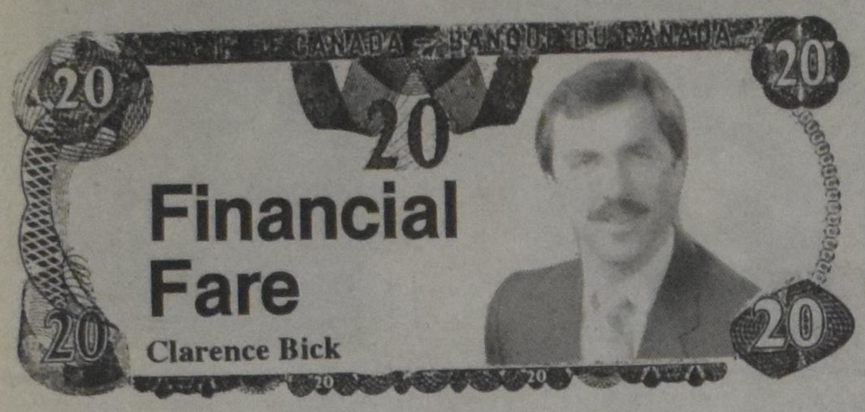


Investing around the world

Many of us may not be able to see global investment opportunities because of the amount of information we receive that is limited to stock markets in Canada and the U.S. In terms of size, Canada represents 2.4 percent of the world's stock market. Approximately 97 percent of the opportunities in stock markets are outside of Canada.

Investing in emerging markets as part of global investing is one of the most productive ways of improving the economies of those countries that are poorer than the mature economies. I will spend some more time on this area in the next column.

Investors from other parts of the world like Britain, Hong Kong, Japan and Germany have always understood the potential for less risk and higher returns by investing outside of their own country. The Swiss would consider it unusual if one didn't invest a large part of his or her stock holdings outside of Switzerland. The British investor has moved from an average of 25 percent of stock activity overseas to 46 percent overseas.

This is a dramatic rise and may be indicative of the overall trend. As understanding increases and as technology allows better access to world markets, this trend should accelerate. In Canada, the move to 18 and 20 percent foreign content in the RRSP is causing more Canadians to sit up and take a hard look.

What about the performance of stock markets around the world? For the 12 months ending June 30, 1993, different market indices around the world performed as follows (top 10): Japan was up 30.12 percent; Switzerland was up 31.65 percent; Finland was up 63.44 percent; New Zealand was up 18.48 percent; Hong Kong was up 16.21 percent; Singapore 15.55 percent; U.S. 13.4 percent; Netherlands up 18.77 percent; Belgium up 17.72 percent and Canada up 11.15 percent. An example of a stock market that was negative was Germany's being down 2.3 percent.

Not easy to participate

Generally, investing internationally provides investors with the opportunity to increase returns and decrease risk. The World index has averaged 15.9 percent (compounded annually) over the last 10 years. The TSE 300 averaged 9.2 percent over the same period.

Obviously, the average Canadian investor would have considerable difficulty in participating directly in stock markets outside of Canada. It requires significant amounts of money to diversify across different markets and different sectors and stocks within these markets. In addition, an investor would need to get information on investments all over the world.

International mutual funds overcome the problems faced by investors seeking global opportunities. Perhaps the most famous international mutual fund manager is John Templeton. He manages the fund which has ranked number one in the world over a 20-year period. Templeton incorporated the Templeton Growth Fund in 1954. A $10,000 investment made in that year would be worth more than $2 million today.

The number of globally diversified funds that have become available is amazing. With so many choices, it requires a lot of legwork to do the research. The right decision early on makes considerable difference in the long run.

Leonard J. Bick is a financial planner based in Ancaster, Ont.

Be cautious with door-to-door sellers

Five questions to consider

TORONTO (OMCCR) — Until the snow flies, householders will continue to receive visits from door-to-door promoters. Some may be children who sell chocolate bars or flowers for charities or for jobs that often earn them little. Some will represent local fire departments, promoting only the "sale" of fire prevention. Others sell home renovations, driveway paving, roofing and vacuum cleaners.

Smart-shopping experts at Ontario's Ministry of Consumer and Commercial Relations say most door-to-door salespeople have high quality products that are priced fairly.

But not all of these sellers are ethical. Some use high-pressure sales tactics or sell unreliable goods and services. They want to make a quick profit and then move on so they can't be found easily.

A few unethical door-to-door sellers take advantage of vulnerable consumers — people who don't have much experience in today's marketplace or who may not be able to compare products before they buy.

These sellers often try to win the confidence of vulnerable consumers before trying to sell them something. They know it'll be hard for their victims to say no to someone they consider a friend.

All too often, unethical sellers can't be tracked down. The best protection is to make sure you're getting a fair deal before you sign a contract or cheque.

Important questions

Before buying anything from a door-to-door salesperson, ask yourself these questions:

— Do I really need and want this product now? (If you haven't already thought about buying a similar product, you probably don't need it.)

— Can I afford it? (There may be additional costs such as installation fees or interest charges.)

— Does another company offer a similar product at a lower price? (A few phonecalls to competitors should answer this question. The seller should be willing to come back later. If not, think about buying from someone else.)

— Is the price reasonable for the quality? (If it seems very low maybe the product won't work as well as you want it to.)

— Does the company have a good reputation and do they offer a guarantee or warranty offered in writing? (Another company may offer a better guarantee on their goods, so spend the time to check. But, remember — a guarantee or warranty is only as good as the company standing behind it. If a firm goes out of business, its guarantee is not worth the paper it's written on.)

Some contracts are rescindable

Many products and services sold door-to-door, such as sets of books, vacuum cleaners or home renovations are paid for by instalment. You'll sign a contract to make payments over a period of time. The kind of contract you normally sign at the door is called an executory contract.

If goods or services you buy from a door-to-door seller have a value of more than $50 and are not delivered or paid for on the spot you may be able to cancel the contract. But you must act quickly.

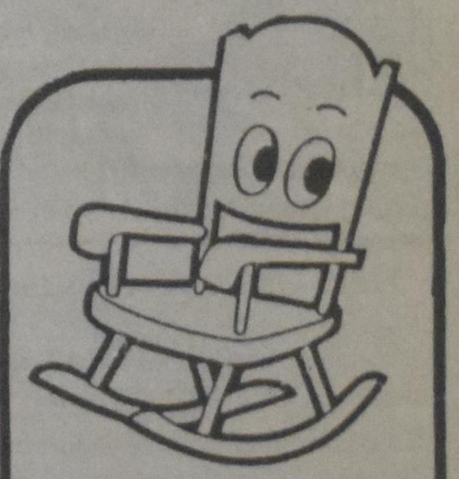
Each province has laws that allow two (or in some cases more) working days to cancel a signed contract. This is simple to do. Write a cancellation letter — called a letter of rescission — and send it to the company by registered mail.

Your letter must be dated and must state when the contract was signed, your full name and address, and the full name and address of the company.

Your letter could read as follows:

On [DATE] I signed an executory contract with your firm for the purchase of [ITEM]. Under the provisions of [PROVINCE's] Consumer Protection Act, I hereby rescind my contract with your firm.

For more specific information contact the Consumer Ministry in your province.



Books/Meditation

Oppression of the poor in Latin America

The Poor are Many, by Frank Sawyer. Kampen, the Netherlands: Kok Pharos Publishing House (Available from Books International, P.O. Box 605, Herndon, VA 22070-0605). ISBN 90-242-73714. 1992, Softcover, 208 pp., $26.50 U.S. funds. Reviewed by Rev. Bastian Nederlof, New Westminster, B.C.

This book is a study in political ethics, written as a PhD dissertation which addressed the situation of the many poor in Latin America. Sawyer gained first-hand knowledge of the tremendous poverty of a large majority of people in most of these countries during his years of mission work in Honduras. This poverty is a result of the Spanish colonization of South and Central America and its aftermath since independence in 1821. Much of this area is Roman Catholic. Therefore, the question is raised: how has Christianity influenced this problem in the last 470 years and what should be the Christian approach today?

We know that the Bible has quite a bit to say about poverty. The poor were protected in the laws of Moses. The prophets showed deep concern (think of Amos!) and Jesus came to bring Good News to the poor. The two biblical concepts to be applied are justice and compassion. Has conversion to God included conversion to one's neighbor? Sad to say, no. At one time two percent of the population of Guatemala controlled 74 percent of arable land, while the large majority of people did not earn decent wages, had little food, poor if any housing, and no education. And they certainly had no civil rights.

Gradual awakening

There had been some awakening however. Sawyer had studied some of the many voices raised in Latin America, including the writings of Eduardo Frei of Chile on Christian democracy, and of Gustavo Gutierrez of Peru on Liberation Theology. Sawyer also draws from a number of Vatican documents, including the encyclicals of a number of popes. He submits these writings and movements to a thorough analysis.

Though some say that the poverty in Latin America is unsolvable, Sawyer believes that Christians — and the church — should never give up hope. We have to be "the voice of the voiceless." Driven by our own conscience we have to bring this problem before the conscience of the world.

Christians must represent Christ, not "the West" with its power of international corporations and bankers, or the internal powers of landowners, the government and the military, causing civil war. Salvation is not just salvation of souls, but salvation of human beings. To preach that and to practise that is a challenge to our mission work too. I certainly hope that Sawyer's work may bring this home once more. His book is fascinating and convincing.

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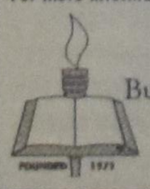

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Labels

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered among the nations..." (James 1: 1).

Princeton University professor Robert Wuthow tells of his first teaching experience at that great school. He walked into the seminar room without a class list, so he passed a sheet of paper around the room and asked the students to write down their names. When the page came back to him he found he had gotten more than he bargained for. Next to each person's name was an apostrophe and a two-digit number: John Alexander '76; Frederick Thompson '77; Charles Francis Lovell '76; Philip Norton III '76....

It didn't take Professor Wuthnow long to figure it out: the numbers correspond with the years that each student expected to graduate from Princeton. Interesting! he tought. Once a person enrolls at Princeton, he or she gains a new identity! There's this vast network of Princeton people all over the world, and they know each other by their labels: a name and a date!

Alma mater

For almost 250 years it's been the same: once you're part of the community of Princeton, you belong! You've got an identity! In fact, at the start of each academic year, Princeton people gather from the far reaches of travel for the annual "P-rade." Banners are lifted for each year of the past, the present, and the future, and Princeton people march proudly in their segments, forming links in a chain forged year by year, their *alma mater.*

The term "alma mater" originates in the ancient Greek legends of Ceres and Cybele. These women, according to the stories, took homeless and sick children to themselves and mothered them back to life, loved them back to health and gave them a place in society, a name and an identity. *Alma maters* they call these two, Ceres and Cybele: "Fostering mothers!"

And here are the Princeton people, marching under the banner of their alma mater!

Crying for Mother

Fascinating! thought Wuthnow. And then he reflected for a bit on what it says about our needs as human beings. For one thing, he said, it reminds us how important it is for each of us to gain an identity. We need to know who we are.

Wuthnow says a second thing: most of us are never really sure who we are. Inside we carry with us great insecurities. We run, he said, from this possession to that career, from this title to that university degree, from this accomplishment to that social club, hoping that somewhere among them we can find the alma mater who will tell us who we really are.

Labels are important, you see. James knew that when he penned this letter. Four labels, two for self, two for his readers, all for the church. A servant of God — at home in the household of the Master of the Universe! A servant of the Lord Jesus Christ — loved into living! To the twelve tribes — a heritage of divine grace and encircling community! Scattered among the nations — pilgrims with a mission!

Those are some mighty fine banners under which to march!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Advice/News

Kati's animals are on the move again

Canadian children's books popular in Europe

TORONTO (Canadian Scene) — Mickey is a German shepherd. Taggy is an English beagle. Puppo was born among Native people in northern Manitoba. The three dogs live in Toronto with their friend Cica, a cat, and are surely the most traveled animals in Canada's children's literature. They were named real pets by author Kati Rekai, who has just published their 10th adventure. It's called *The Adventures of Mickey, Taggy, Puppo and Cica and How They Discover Italy.*

Kati's "discovery" books have led the four animals through whimsical adventures in Toronto, Ottawa, Kingston and the Thousand Islands, Vienna, the Netherlands, Switzerland, France and Budapest, Rekai's birthplace. The books are written in English, but some have been translated into Polish and French. *How They Discover France* was awarded the coveted Prix St. Exupery for children's literature a few years ago.

In the Italian adventure, Mickey, Taggy, Puppo and Cica visit Rome, Naples, Florence, Bologna, Venice, Genoa and Milan. They are escorted by Maria and Nina, Cica's Roman cousins who live in the large colony of cats in the Colisseum. The four friends travel via train, plane, boat, automobile and on foot, without human supervision, but mingle with the human they meet. They visit grand opera in Rome and Milan, see glorious art in Florence, ride gondolas in Venice and enjoy the gourmet food of Bologna.

Animal ambassadors

Mickey, Taggy, Puppo and Cica always boost Canada during their visits abroad. Their creator is also an excellent ambassador for the country she has lived in since the early 1950s. Kati Rekai is chairperson of the external affairs committee of the Writers' Union of Canada. Since 1989, she has taken exhibits of Canadian books to European cities such as Budapest, Berlin, Prague and Bucharest. She recently returned from Latvia where at Riga she produced another exhibit. Unlike books taken by publishers to book affairs abroad, the books taken by Rekai remain as permanent gifts to national libraries.

The Mickey, Taggy and Puppo series are to be found in bookstores across Canada which contain a children's literature section. They may also be obtained from Canadian Stage and Arts Publications Limited, 263 Adelaide St. West, Toronto, ON M5H 1Y2

Elvis cult: a 'religion in embryo'

NASHVILLE, Tenn. (EP) — Could Elvis Presley be the object of worship in a new religion? Ted Harrison, former BBS religion correspondent, suggests as much in his new book, *Elvis People: The Cult of the King* (Harpers). Harrison notes that fans of Elvis build shrines to him in their homes, and recount stories about his birth and death like tales from the gospels. Fans make pilgrimages to Graceland, home of Elvis, and some report seeing Elvis despite his reported death. "What is now the Elvis cult could be nothing less than a religion in embryo," says Harrison.

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
20 Jackson Street West, Suite 512, Hamilton, Ontario L8P 1L2
Tel. (416) 577-6205 Fax (416) 577-9498

Peter and Marja are

Dear P & M:

Earlier this year my father died. My mother and I, more than the other family members, fed him and helped him. It was very hard on us and we were so sad when he finally died, even though we knew that he went to his eternal home.

After the funeral I needed to get away for awhile so I borrowed some money from Mom and visited a relative in another province. I promised to repay the loan this fall.

On my return I received a friendly reminder from my family to return the money to Mom. I reassured them that it would be returned in the fall as promised.

In the meantime my sister keeps reminding everyone of the fact that I spent many years in and out of a psychiatric hospital. Wherever she goes she refreshes people's memories about those difficult years.

It's been several years since I was hospitalized and on medication. During my hospital stays I began to understand that my depression was brought on by my husband's abuse. Because he died over 10 years ago and was held up as a saint by everyone, especially this sister who is now making life hard for me, I chose to keep quiet about the real reason for my mental illness. I especially wanted to protect my children. I figured that it was better for them to remember one good dead parent than two bad ones, since I'm marked for life. Only my dad knew what a battleground our bedroom was. My husband could pray so nicely that no one else suspected a thing.

This sister also has a need to remind everyone of the way she was able to send her children to a private school even though she was on welfare. The truth is that my parents paid the tuition and her welfare status enabled her to get free dental and medical care as well as affordable housing.

Now that I'm back I feel that I'm going through hell again. My real friends have not turned against me but my family and even my grown children have little to do with me.

I know I will pay the money back, but how can I live with these "friendly reminders" to repay the money? Am I too sensitive, too touchy about the things my sister says about my past?

Dear Marked For Life:

You are certainly marked for life, but not in the way that you think. You are marked with the seal of Christ's blood as someone who belongs to the Lord. He knows your whole past, the real and legitimate reason for your depression and your trustworthy intent to repay the loan. What anyone else thinks doesn't really matter.

That's not to say that your sister's insensitive comments don't hurt. They do. Please remember, however, that her reminders about your past illness say more about her own insecurity than they do about *your* shortcomings. It seems that she is trying to build herself up by putting you down.

Be careful that you don't fall into the same trap. The fact that your sister was helped in the past is not your business; the fact that your mother recently helped you with a loan is not her business. Your letter reminds all of us that other family members don't need to know each other's financial dealings with their parents or siblings. In the future, insist on confidentiality if and when you ever need to borrow money again. In the meantime, feel no guilt about accepting a loan from your mom. After all, she said Yes. All you have to do is keep your promise and pay it back when you said you would.

We need to say one final thing about the way you dealt with your abuse. Even until recently, marital abuse was kept hidden. The solution was silence. The problem with that approach was that people were left to draw their own conclusions about someone's struggles. Today we know better. Abuse must be exposed or people will continue to misunderstand the victim and extend hypocritical sainthood to the abuser. Find a Christian counselor to support you and possibly refer you to a victims' support group. With help, you may become strong enough to tell your children the truth so that they will understand you better.

Since your father was the only one who knew your story you must especially feel his loss. All the more reason to get support.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
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NEWLYWEDS & NEW PARENTS
We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Personal

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Births

VELDHOEN:
Dirk and Shelley Veldhoen are thankful to the Lord for the safe arrival of their second child, a daughter,
NICOLE JOY
born on Aug. 17, 1993, weighing 6 lbs., 11 oz.
A new sister for Kayla.
Nicole is the seventh grandchild of Mr. and Mrs. William de Peuter of Bradford, Ont., and the fourth grandchild of Mr. and Mrs. Meerten Veldhoen of Woodbridge, Ont.
Thank God for the gift of new life!
Home address: 128 Richvale Drive, Brampton, ON L6Z 4G4

Birthdays

DAM:
80th Birthday
On Sept. 23, 1993, we hope to celebrate the 80th birthday of
MRS. MARIA DAM
We thank God for granting her these years in good health. We admire her zest for life and her love for the Lord and her husband.
With love from her children:
Joan & Jack Buwalda
Leda & Cor Vanderkruk
René & Ann Dam
Christine & Andrew Schaafsma
Mieke & Harold Groen
and 29 grandchildren plus eight great-grandchildren.
Address: P.O. Box 8400, Dundas, ON L9H 6M1

Marriages

SCHAAFSMA/BEIMERS:
Desiring God's will for their lives and believing that includes each other
SANDRA
and
RAY
together with their parents Mr. and Mrs. Dick Schaafsma and Mr. and Mrs. William Beimers, invite you to share in their joy as they are united in the Lord Jesus Christ on Saturday, Sept. 25, 1993, at two o'clock in the afternoon, Bethel Chr. Ref. Church, Brockville, Ont.
Future address: R.R. #5, Renfrew, ON K7V 3Z8

Marriages

ZANTINGH/DEKORTE:
Rick and Willy Zantingh of Dunnville, Ont., are pleased to announce the marriage of their daughter
JOANNE
to
ERIC DEKORTE
son of Jack and Rieka Dekorte of Fenwick, Ont. The marriage will take place, D.V., Sept. 25, 1993, in the Bethel Chr. Ref. Church, Dunnville, Ont., at 2 p.m.
Future address: 360 Effingham St., R.R. #5, Welland, ON L3B 5N8

Anniversaries

Brandon, Man. 1968 Abbotsford, B.C. 1993
On Sept. 21, 1993, the Lord willing, we hope to celebrate with our parents,
ANDY and JOANNE DRIESEN (nee TUITERT)
their 25th anniversary.
May the Lord continue to bless them in His care.
With love, your children:
Jonathan — Abbotsford, B.C.
Heather — Sioux Center, Iowa
Home address: 1033 York Road, Abbotsford, BC V2S 4N2

Lindsay, 1953 Lindsay, 1993
Celebrating 40 years together on Sept. 25, 1993,
BERT and MARIE VANDEN BERG-VALSTAR
With love from their five children and 14 grandchildren:
Marilyn & Dick Kuipery — Woodville
Patricia Vanden Berg — Smiths Falls
Phil & Jannette Vanden Berg — Richmond Hill
Bernice & Henry Steenbergen — Brighton
Bruce & Sharon Vanden Berg — Oakwood
With joy and gratitude to God for His faithfulness to them we are pleased to announce this celebration with an open house, being held from 1-3:30 p.m., on Saturday, Sept. 25, 1993, at the fellowship hall of the Lindsay Chr. Ref. Church, 206 Angeline Street North, Lindsay.
Home address: R.R. #1, Oakwood, ON K0M 2M0

1953 September 17 1993
With gratitude to God, we celebrate 40 years of marriage.
ROBERT and MARY VANDERVENNEN
Mark & Alice
Robyn, Luke, Rachel
Paul & Judy
Jacqueline, Jason
Kathy
Address: 1 Massey Sq., #1910, Toronto, ON M4C 5L4

Obituaries

"And we know that in all things God works for the good of those who love him" (Rom. 8: 28a).
At the Lord's appointed time our sister-in-law, dear wife of John Dolfing,
HEINTJE DOLFING (nee WOLTERS)
went to be with her Lord.
She will be sadly missed by all of us.
Grietje Sliekers (nee Dolfing) — Holland Chr. Homes, Brampton, Ont.
Geert & Jantje Dolfing — Hoogeveen, the Neth.
Klaas & Willemien Hessels (nee Dolfing) — Dunnville, Ont.
We pray the Lord may comfort and strengthen John and children and grandchildren in this time of sorrow.
September 1, 1993.
Correspondence address: John Dolfing, S.H. one Ohaeawai, Bay of Islands, R.D. 2 Kaikohe, New Zealand

"As the mountains surround Jerusalem, so the Lord surrounds His people, both now and forevermore" (Ps. 125: 2).
The Lord took home our dearly loved wife, mother, grandmother, great-grandmother and sister,
SYLVIA (SYKE) EELKEMA (nee BOELENS)
after a lengthy illness.
Born on Jan. 8, 1905, Oosternykerk, Fr., the Netherlands.
Died on Aug. 26, 1993, Listowel, Ont., Canada.
Lovingly remembered by her dear husband:
Wesley (Wiebren) Eelkema
Her children and grandchildren:
Elisabeth & Jacob DeBliek — Sarnia
Mike & Diana, Cindy & Ed, Kathy & Syb, Karen & Anthony, Sandra & Rob, John
William (Bill) Eelkema — Listowel
Menno & Effie Eelkema — Listowel
Brian & Lisa, Jacqueline & Frank (boyfriend), Selia, Alice & Rick (fiance), Brenda, Sara, Krista, Mark
John & Greta Eelkema — St. Thomas
Jeff & Angie, Wayne
Peter Eelkema — Sarnia
George & Patricia Eelkema — Paris
John, David, Barbara, Tom, Julie
and 15 great-grandchildren.
Brothers and sisters:
Ina De Vries — Brampton
Boukje Swart — the Neth.
Minne & Renske Boelens — the Neth.
Brother- and sister-in-law:
Auke Eelkema — the Neth.
Jacob & Berber Meinsma — the Neth.
A service of worship for her funeral was held on Aug. 30, 1993, at Bethel Chr. Ref. Church, Listowel, Ont., Rev. Dick C. Los officiated.
Correspondence address: Wesley Eelkema, 184 Nichol Ave. S., Listowel, ON N4W 2L8

Obituaries

30 augustus 1993.
Na een langdurig geduldig gedragen lijden heeft the Heere tot zich genomen ons medelid
SYLVIA (SYKE) EELKEMA
in haar 89ste jaar.
Geliefde echtgenote van Wesley (Wiebren) Eelkema.
Moge de Heere haar man en kinderen tot steun zijn in de komende jaren.
Vrouwen Vereniging "Rondom Gods Woord", Listowel, Ont.

June 9, 1931 - August 27, 1993
On Aug. 27, 1993, the Lord suddenly took home our dear son-in-law, brother-in-law and uncle,
JOHN KLINGENBERG
He will be sadly missed by us all:
S.G. Westerman — Brampton, Ont.
Bep Westerman — Hoofddorp, the Neth.
Gea & Stephan
Alys Westerman — Amsterdam, the Neth.
Liz & Jack Klooster — Kitchener, Ont.
Steph & Boyd, Deb & Dave, Sid, Jack
Predeceased by his first wife Dirkje (1989).
We pray that the Lord will comfort and strengthen his wife Ruth and his children Nellie, Jerry, Christina, Steven, Betty and their families in this time of sorrow.

God hath not promised skies always blue
Flower-strewn pathways all our lives through
God hath not promised sun without rain
Joy without sorrow, peace without pain.
But God hath promised strength for the days
Rest for the labor, light for the way;
Grace for the trials, help from above
Unfailing sympathy, undying love.
JOHN VAN DER HEIDE
in his 79th year.
Beloved husband of Jillie Groen.
Lovingly remembered by and dear father of:
George & Sonja — Camrose, Alta.
Hank & Trinkie — Chesterville, Ont.
Henny & Paul Stewart — Williamsburg, Ont.
Barbara & Peter Patenaude — Crysler, Ont.
Fondly remembered by nine grandchildren and three great-grandchildren. Also remembered by Wilma Geertsma of Chesterville, and Daisy De Jong of Lacombe, Alta., both sisters.
Correspondence address: Jillie van der Heide, 45 Victoria St., Morrisburg, ON K0C 1X0

Classifieds

Obituaries

Entered into the joy of his Lord on Monday, Aug. 30, 1993,

GERRIT OTTEN

of Beamsville, aged 78 years.
Husband of Rita (Van Westenbrugge) and widower of Roely VanderBerg (1971).
We praise God for Gerrit's life and testimony that he was ready for His call. Also survived by his children:
Femmy & Dick Wikkerink — Trenton
Henny & Hans Knegt — Brighton
Ina & Albert Vander Ploeg — Beamsville
Janet & Fred Hagen — Ancaster
17 grandchildren and 13 great-grandchildren.
Correspondence address:
4091 Mountain St., Beamsville, ON L0R 1B7

Teachers

Brantford, Ont.: Brantford Chr. School will have an opening in **Grades 2/3** due to a maternity leave, commencing, D.V., January 1994. Interested applicants may send their resumes, application and/or inquiries to:

Mr. Chris VanderVeen, Principal
Brantford Chr. School
7 Calvin St.
Brantford, ON
N3S 3E4
Phone: (519) 752-0433

JARVIS, Ont.: Due to a maternity leave, **Jarvis District Chr. School** will need a **full-time Kindergarten teacher**, beginning Nov. 29, 1993, until March 4, 1994. This group of 33 pupils consists of 2 classes, meeting on alternate days. The deadline for applications will be Oct. 1, 1993. Qualified teachers are invited to send letters of application and related info. to:

Garry Glasbergen, Principal
Jarvis District Chr. School
Box 520
Jarvis, ON
N0A 1J0
Phone: (519) 587-4444 or
(416) 765-7919 (home)

Accommodation

Bed & Breakfast

When you are in the **Midland** area, come and relax at our home for a night or two. We offer **clean rooms, Dutch hospitality** and a **good breakfast.** Your hosts: **Hank & Eva Kruyf.**
For reservations, call or write to:

Best Bed & Breakfast
788 Ottawa Street
Midland, ON L4R 1C8
Phone: (705) 526-3395

Teachers

Timothy Christian School

Barrie, Ont.
is seeking applications for a

PRINCIPAL

starting in the **1994/95** school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **September 30, 1993.** A **minimum** of five years administrative experience is required. Contact:

Mr. Eelke Veenstra
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
Tel.: (705) 458-9980

Job Opportunities

Dordt College

History Faculty Opening

Tenure-track position beginning fall 1994. Primary teaching responsibility in American history. Background in Latin American history and in political science desirable. Doctorate or ABD and teaching experience required, along with a commitment to a Reformed, biblical perspective and educational philosophy.

Send letter of interest, vita, and graduate transcripts to Dr. Rockne McCarthy, V. P. for Academic Affairs, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

DORDT COLLEGE
Sioux Center, IA 51250-1697
Ph: 712-722-3771
FAX: 712-722-1198

Events

WALKERTON PLOWING MATCH

(Sept. 20 - 25, 1993)

The "Plowing Match Food Booth Committee" for the **Lucknow & District Christian School** will be serving delicious food at our location on Row Three. We look forward to seeing you at the Plowing Match in Walkerton, Ont.!

Events

Register now for a
Reformed

MARRIAGE ENCOUNTER

Weekend

Desert Inn, 605 Hespeler Rd., Cambridge, Ont.

October 15-17, 1993

"No relationship can be taken for granted. To become the fulfilling joy it can be, it needs daily care, thought, re-evaluation and honest loving dialogue. 'Focus on the Family' encourages couples to invest time in an Encounter weekend in order to discover all that God has for their relationship."
James C. Dobson, PhD.

marriage encounter

To register, please call:
Clare & Alma Riepma
(416) 877-5641

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Name _____
Address _____
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P.S. If possible, glue your label in this space, or enclose it.
Send to: **4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Events

Calendar of Events | **Miscellaneous** | **Events**

Calendar

Sept. 18 "A conference for caregivers," at Faith CRC, **Burlington**, Ont. Keynote speaker: Calvin College's Dr. Henry Holstege, co-author of a book on caring for aging parents. From 9 a.m.-4 p.m. Choose from eight workshops. To register call Salem office (416) 528-0353.

Sept. 18-19 "Women celebrating God's image," a conference especially for women in the CRC. Keynote speaker: Marchiene Rienstra. Workshops, fun and Sunday worship. At First CRC, **Toronto**, Ont. For info. call Lucy at (416) 469-3241 or Rosanne at (416) 766-9600.

Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Sept. 18:** Second CRC, **Brampton**, Ont.; **Sept. 25:** CRC, **Ancaster**, Ont.; **Oct. 9:** Jubilee CRC, **St. Catharines**, Ont.; **Oct. 23:** Maranatha CRC, **Cambridge**, Ont.; **Oct. 30:** Calvin CRC, **Ottawa**, Ont.; **Nov. 6:** DCHS, **Bowmanville**, Ont.; **Nov. 13:** First CRC, **London**, Ont.; **Nov. 27:** First CRC, **Chatham**, Ont. Cost $72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Sept. 20-25 Plowing Match, **Walkerton**, Ont. Visit food booth on row three in support of the Lucknow & District Chr. School!

Sept. 23 "Reflections on Suicide," an evening to discuss the major cause(s) and how we might be able to help prevent them. Sponsored by Ontario Self-Discovery of Imprisoned Persons (S.I.P.). No lectures, free to anyone. At 7:30 p.m., HDCH (Hwy. 53 & Glancaster Rd.), **Ancaster**, Ont.

Sept. 25 Organ and piano concert featuring Jonathan Oldengarm and guests. At 7:30 p.m., Benton St. Baptist Church, **Kitchener**, Ont. Freewill offering.

Sept. 25 Annual membership meeting, 2:00 p.m., Redeemer College, **Ancaster**, Ont. Registration at 1:30 p.m.

Sept. 29 CCBF's second annual benefit golf tournament & BBQ. Golf at Knollwood Golf, and barbecue at CRC, **Ancaster**, Ont. Proceeds for "Beginnings." Info.: (416) 522-8602 or fax 524-1203.

Sept. 30 Concert by the well-known organist Diane Bish, 7:30 p.m., Benton St. Baptist Church, **Kitchener**, Ont. Admission $14. Call the church at (519) 745-3792.

Sept. 30 - Oct. 9 Western Canada tour of the O.C.M.A., directed by Leendert Kooij, with Andre Knevel at the organ. **Sept. 30:** 8 p.m., West End CRC, **Edmonton**, Alta.; **Oct. 1**: 8 p.m., Grace Presb. Church, **Calgary**, Alta.; **Oct. 2**: 8 p.m., Southminster United Church, **Lethbridge**, Alta.; **Oct. 5**: 8 p.m., St. John's Lutheran Church, **Vernon**, B.C.; **Oct. 7**: 8 p.m., First CRC, **Chilliwack**, B.C.; **Oct. 8:** 8 p.m., First CRC, **New Westminster**, B.C.; **Oct. 9**: 8 p.m., Trinity CRC, Clearbrook **(Abbotsford)**, B.C.

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, **Ancaster**, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

Oct. 2 Celebration banquet for the Lighthouse Centre's 25th anniversary. At the Willowdale Chr. School Auditorium, **Willowdale**, Ont. For info. call (416) 535-6262.

Oct. 2 First annual reunion of all "Wapenbroeders" in **Kitchener**, Ont. For info. call Bert at (416) 522-2376.

Oct. 4 40th Anniversary, First CRC, **Guelph**, Ont. Variety night on **Oct. 9** at 8 p.m. Thanksgiving service on **Oct. 10** at 5 p.m.

Oct. 9-10 Fortieth anniversary First CRC, **Guelph**, Ont. Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.

Oct. 15-16 Rev. David Feddes speaks at three Back to God Hour rallies. **Oct. 15:** 8 p.m., Second CRC, **Brampton**, Ont. Theme: "Success guaranteed." **Oct. 16:** 2:30 p.m., Holland Chr. Homes, **Brampton**, Ont. Theme: "Whoever," based on John 3:16. **Oct. 16:** 8 a.m., breakfast rally at CRC, **Clarkson**, Ont. Informal discussion about the work of BTGH. For reservations, call (416) 822-9047.

Oct. 15-17 "Reformed Marriage Encounter Weekend," at the Desert Inn, 605 Hespeler Rd., **Cambridge**, Ont. To register call (416) 877-5641.

Oct. 16 "Netherlands Bazaar" at the Community Centre, **Thornhill**, Ont. For info. call Ge Spaans at (416) 477-1243.

Oct. 16 AODC's 34th annual meeting, John Knox Chr. School, **Brampton**, Ont. Open to all caregivers. Choose from 16 workshops and 16 seminars! Register (fee is $30) by Oct. 4. Contact your deacons or call AODC (416) 646-4511.

Oct. 16-23 Concerts featuring Dutch panflautist Jacques Marcus and organist Willem van Suydam. All events start at 8 p.m. **Oct. 16:** First CRC, **Hamilton**, Ont. (with the choir "Hosanna"); **Oct. 18:** Can. Ref. Church, **Orangeville**, Ont. (with the church choir); **Oct. 20:** Can. Ref. Church, **Fergus**, Ont.; **Oct. 21:** Can. Ref. Church, **Attercliffe**, Ont.; **Oct. 22:** Maranatha CRC, **Bowmanville**, Ont. (with the church choir); **Oct. 23:** United Church, **Woodbridge**, Ont. (with the church choir). Admission: adults $9, seniors $6, family $25.

Oct. 22 "Back to God Hour Rally," 7:30 p.m., Redeemer College, **Ancaster**, Ont., featuring Rev. Juan Boonstra, organist John Vanderlaan, the "Ambassadors," and the Salvation Army Hamilton Temple Band. Info.: (416) 332-5970.

Oct. 22-23 Worship conference (vision and direction setting), 7:30 p.m., Zion CRC, **Oshawa**, Ont. Info.: (416) 436-3255.

Oct. 22-24 M2/W2 Alberta annual celebrations. Rev. Stan McKay will speak on aboriginal justice issues. At Lendrum MB Church, **Edmonton**; Foothills Mennonite Church, **Calgary**; and Community Hall, **Gem**, Alta. Info.: (403) 275-6935.

Oct. 23 Eigth annual "Holy Spirit Conference," at Crossroads Centre (QEW & 403), **Burlington**, Ont. Theme: "Set Free." Speakers: Revs. Gerrit Verstraete, Bern Warren and Brian Mahood. Registration: $30 pp, $50 couple. Write to: Chr. Comm. Centre, P.O. Box 215, Station A, Mississauga, ON L5A 2Z7

Oct. 23 CLAC's annual fall conference at 5920 Atlantic Dr., **Mississauga**, Ont. From 10 a.m. - 3 p.m. Social contract and federal election issues in the morning. Afternoon speaker: Rev. Andrew Kuyvenhoven. Info.: (416) 670-7383.

Oct. 30 Special meeting of "Christian Rainbows," 10 a.m.-3p.m., at the CRC, **Ingersoll**, Ont. (King St. W.). Theme: "New developments in psychiatric medications and care." Especially for family and friends of the long-term mentally ill. Pre-registration ($7) required. Call (519) 631-0307 or (416) 639-1075.

Nov. 5 "Christian Festival Concert" by the choirs and brass of the OCMA, conductor Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Soloists: Clara de Vries (soprano), Klaas Jan Mulder and Andre Knevel (organ and piano). Seating is limited. For info. and tickets call (416) 636-9779.

Vereniging Oud Militairen Indiëgangers
Arnhem
the Netherlands

Are you interested in joining a **VOMI** branch in Ontario? All **"Sobats"** are welcome! Please write or phone:

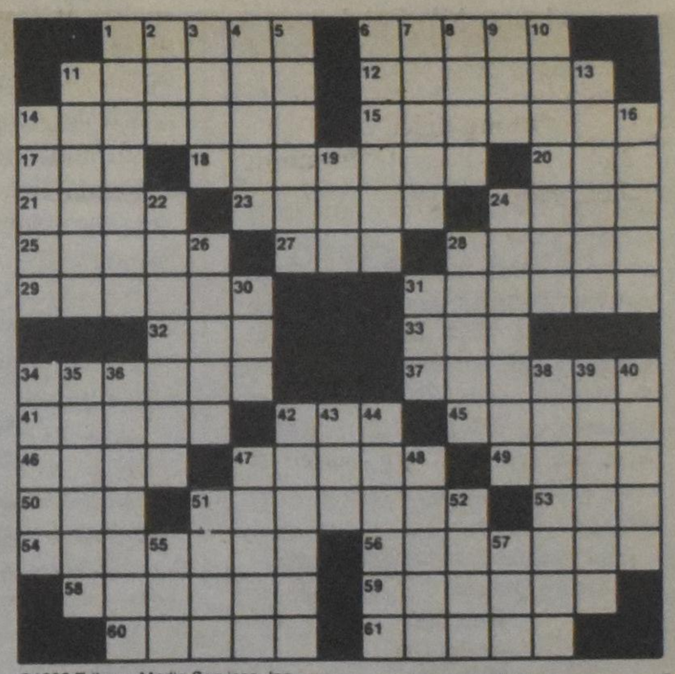
Donald Walinga
12 Leacrest Street
Bramalea, ON L6S 3K6
(416) 457-8782

Maranatha Christian Reformed Church of Belleville, Ont.
celebrates her
40th anniversary
on the weekend of October 2-3, 1993

Grateful for the Lord's faithful guidance through the past, we focus on the theme "Step by Step," as we face the future. Current pastors are Rev. John Visser and Mr. Dale Evenhouse.

This Week's Puzzle

by Al Becker



ACROSS
1 Censor
6 Gelatin mold
11 Baseball's Reese
12 Rats on
14 Water catcher
15 Link
17 Perform
18 Parachute opener
20 Eureka!
21 Tizzy
23 "— to bed..."
24 "Star —"
25 Crown
27 Topper
28 Leave holding the bag
29 Pastry
31 Finalizes
32 Ms Lupino
33 Chit
34 Asian craft
37 Bridge holding
41 Maltese or double
42 Soft shoe
45 Heir
46 "— of Green Gables"
47 Noted American, H. Ross —
49 Part of QED
50 "Spare the —..."
51 More evident
53 Holy woman: abbr.
54 Sudden outburst
56 Overwhelming fact
58 Hyperactive one
59 Barefoot
60 Filled up
61 Stitch back on

DOWN
1 Feral
2 Permit
3 Spouted pitcher
4 Out of this world
5 Friend by mail
6 "— as any stone" (Shakespeare)
7 Floor
8 "On Golden —"
9 Charged atom
10 — a bell
11 Inge opus
13 Devious plan
14 Class system
16 Movie shots
19 Dernier — (latest fad)
22 Amble
24 Defeat handily
26 Opera heroine's role players
28 Icy islands
30 Managed
31 Op. — (footnote abbr.)
34 Boa
35 Roseanne or Benedict
36 "— child is fair..."
38 Flying exhibition
39 Like some pills
40 Come in
42 Legume feature
43 Onassis
44 Agree
47 Feather
48 Plating alloy
51 Bogs are full of it
52 Yeltsin's land: abbr.
55 Genetic letters
57 Haggard novel

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Last week's puzzle

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	D	I	G	E	S	T		S	A	S	H	E	S	

Blackberry snakes

Anne Hutten

The sense of it being late summer flows through my blood as I pick wild blackberries in our gully. Farmers don't like gullies, or ravines, or faults, as they're variably called. This one cuts the farm in half lengthwise, which doesn't promote long fields or the use of big equipment. What the gully does promote, however, is a nice meandering brook along the bottom of it, lots of pheasants in summer and winter, assorted other wildlife who come to drink, and most important right now, gallons of wild blackberries.

That shrill steady whine must be cicadas. Or do we have them in Nova Scotia? Whatever the sound is, that and the cheerful chirp of crickets make me realize summer is over. Or the way each leaf, still green, nevertheless has lost just a bit of the fresh clean shine that announces early summer. Or the height of the tough wild grasses that grow waist high around me while I pick berries. Or the berries themselves, perfectly timed year after year to begin turning black around the 25th of August and continuing their generous yields for three weeks or more.

Where, I wonder idly as an eight-foot thorny cane snatches at my hair, where are the blackberry snakes in all this? I picture such a creature, evil mouth open wide, forked tongue darting rapidly, dangling from the dead poplar that I'm currently fighting in my effort to reach one more cluster of luscious fruit. But of course there's no such animal. Is there?

Naah. This is my country paradise, peaceful and serene. The quiet is so absolute you can almost hear it, broken only by sporadic caw of crow or screech of jay or chirps of insects mentioned earlier. No way. Would the Almighty give me this marvellous place — lush, verdant and cool — and stick a snake in it? Certainly not.

City people have their urban myths, like the would-be hitchhiker who lost two fingers when he struck a car with a heavy chain, or the babysitter who substituted a baby for the Sunday roast. We have our own, like the snakes in the department store. Snakes at Towers, as it was known here in the Annapolis Valley some years back. My neighbor told me about it, so it had to be true.

My neighbor's cousin's sister-in-law had it happen to her, so it's absolutely true, in fact. See, the Towers chain of department stores carries a line of jackets made in one of those Asian countries where it's real warm, with lots of snakes. Somehow one of the snakes got into the factory where they make these jackets, and it must have laid eggs in the lining or the pocket or something. And they didn't hatch until the jackets were being sold at Towers. The sister-in-law stuck her hand in a pocket when she bought the jacket and it was just squirming with little snakes.

Interestingly, the same thing happened to a lot of people all over the continent. No amount of reason could dispel the story. It was so pervasive that Towers paid for a front page notice in our local weekly. "No snakes at Towers," announced the paper. It firmly refuted the notion of snakes having been sold along with jackets in their store. But of course no one believed Towers. Hadn't it happened to some woman from Pugwash too? No, she lived in Queens County, right next to Kejimkujik Park. But at any rate, everyone knew that she found snakes in this jacket pocket. You couldn't expect the store to admit it, after all.

The silence of a September afternoon softens and swirls such vaporous thoughts as engage my mind. One big blackberry snake dangling from this dead tree, maybe. That would sure startle me, if he hung there and hissed. Do snakes hiss? And is this creature merely our rural version of the urban myth?

I should call a herpetologist, just to be sure there's no such animal. At least, I think that's the name for snake experts. Yeah, ornithologists are for birds, paleontologists do something with old bones, herpetologists like snakes. Maybe the Department of Natural Resources has such a person. What do I ask him — is there such a thing as blackberry snakes? He might laugh. (I'm sure the herpetologist would be a man. Women tend not to like snakes as much.) But why should he laugh?

Another neighbor had it happen to her when she was only 11. No, it was the summer she turned 12, actually. Or was it 11? Anyway, it doesn't matter. Her mother sent her out with a lard bucket and she wasn't to come home till the bucket was full of blackberries, and no excuses. So she picked and picked, and she had the bucket about half full when this great big snake jumped right at her from a tree. It must have been just waiting for her, probably watching her as she picked berries, and it jumped at her with its mouth wide open and its forked tongue darting rapidly. Well, I never ran so fast in all my life, said the neighbor when she told me about it.

At least three other people have told me a similar tale. All I need to do is mention to someone that I make blackberry jam, and that I pick the fruit in my gully with its almost impenetrable jungle of vines and branches and canes and wildflowers and grasses, and out trots the story of the blackberry snake. I don't really believe it, of course. There's no such animal.

Is there?

Anne Hutten is a farmer and free-lance writer living in Kentville, N.S.

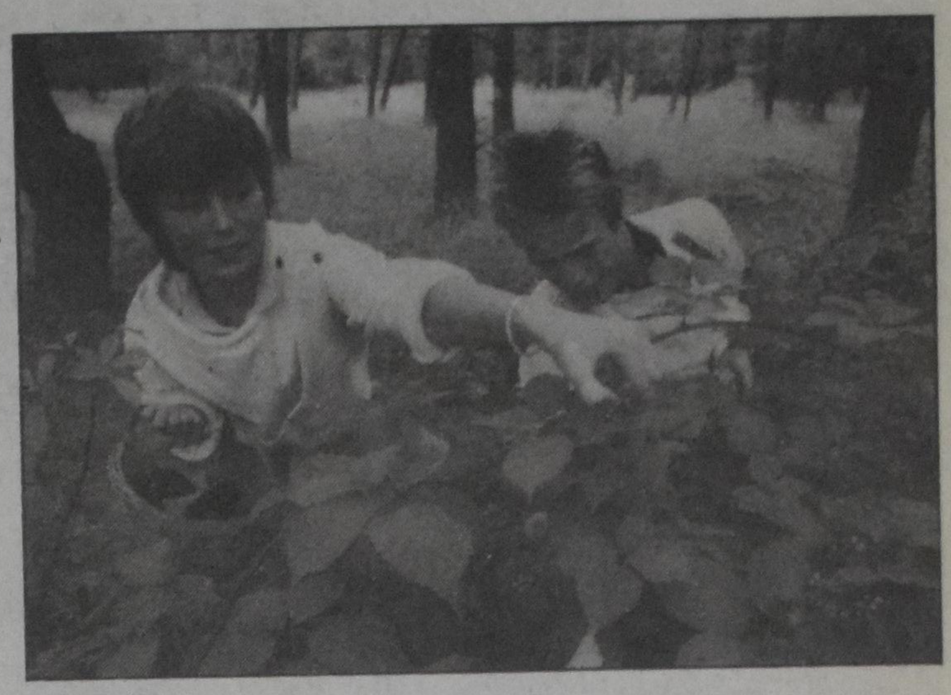


PHOTO DIARY. HOLLAND 1989.

Berry picking

Ontario Alliance of Christian Schools
invites applications for an
EDITOR
This is a *contract position* that can be done in your home. The responsibility is to edit a variety of curriculum documents, manuals and reports to ensure they conform to standard usage and the *OACS Publications Manual*. Copy editing and proofreading are required for all projects; content and style editing for some. Remuneration begins at $1.25 per page and is negotiable for each project depending on the amount of editing required.
Please send applications by *October 15* to:
Herman Proper
Secondary Education Coordinator
777 Hwy #53 East
Ancaster, ON L9K 1J4
PH (416) 648- 2100 FAX (416) 648-2110

40th and 25th Anniversaries

Calvin Christian Reformed Church, Ottawa/Nepean, Ont., hopes to celebrate on Thanksgiving weekend its 40th anniversary as well as Pastor John Kerssies' 25th anniversary in the ministry.

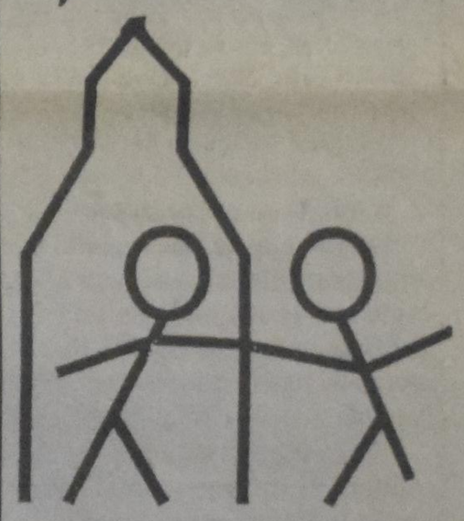
A reception is planned for **Saturday, October 9, at 6:30 p.m.**, with a variety program at **8 p.m.**

A combined service will be held on **Sunday, October 10, at 3:45 p.m., in Bethel Pentecostal Church, 500 Viewmount Dr., Nepean.** Sermon by **Dr. Paul G. Schrotenboer.**

Thanksgiving Day Service **Monday, October 11, at 10 a.m., in Calvin CRC.** Sermon by **Dr. Sierd Woudstra.**

Former members are cordially invited to join us in praising God for all His blessings!

Helping People Make a Fresh Start



You are invited to:
The All Ontario Diaconal Conference's 34th Annual Meeting October 16
John Knox Chr. School
Brampton

This conference is open to all caregivers
✓16 workshops
✓16 seminars
Cost: $30

For information call AODC 1-416-646-4511 or contact your deacons (Register by October 4)

News

Open election debate to all, says CHP

Party supporters join in cross-country protest

Irene Bom

TORONTO — When the door to the main televised election debates slammed shut on the Christian Heritage Party, supporters responded with a nation-wide protest.

CHP supporters picketed CBC and CTV offices in Vancouver, Toronto, and St. John's after television networks and five political parties agreed on September 4 to restrict the English and French debates to leaders of the three main parties and of the Bloc Quebecois, and the Reform Party.

Mel Hurtig's National Party and the CHP were among those excluded from the double two-hour debates, seen to be crucial in swaying public opinion during a campaign.

Right to informed vote

"The media is trying to rig the election," complained CHP interim leader Heather Stilwell, who kicked off an Ontario tour by joining the Toronto protest in an effort to speak to decision makers.

While no network representatives appeared, she said reporters from each network came out and were "receptive" to her plea that all parties be allowed to participate in the debates.

"The right to vote means the right to an informed vote," she asserts, calling the present agreement "indefensible."

But such a wide-open forum would create mayhem on the debate stage, says Thomas Curzon, CBC senior director of media and public relations.

The agreement "does not ignore" the other parties, but only recognizes the limitations of the debate format, he says, adding that the CTV and CBC networks are considering an alternative group debate for the other parties.

The issue of bilingualism became a factor in discussions on which parties to include, since Reform leader Preston Manning does not speak French.

Under the compromise agreement, Manning will make brief opening and closing remarks during the French debate, although Reform is running no candidates in Quebec.

Language issue 'divisive'

An insistence on bilingual fluency would also have eliminated the English-speaking Stilwell.

Stilwell calls the language emphasis "divisive and non-productive" and pointed to the simultaneous translation always available to MPs during debates in the House of Commons.

Stilwell is especially angry that Bloc Quebecois leader Lucien Bouchard was welcomed to the debate despite the fact that he leads a Quebec-only party. The CHP joined the Progressive Conservatives, Liberals and New Democrats as the only parties to run a candidate in every province in the 1988 election.

"We're a national party, and we should be there," says Stilwell, adding that her party intends to repeat its previous nation-wide campaign performance.

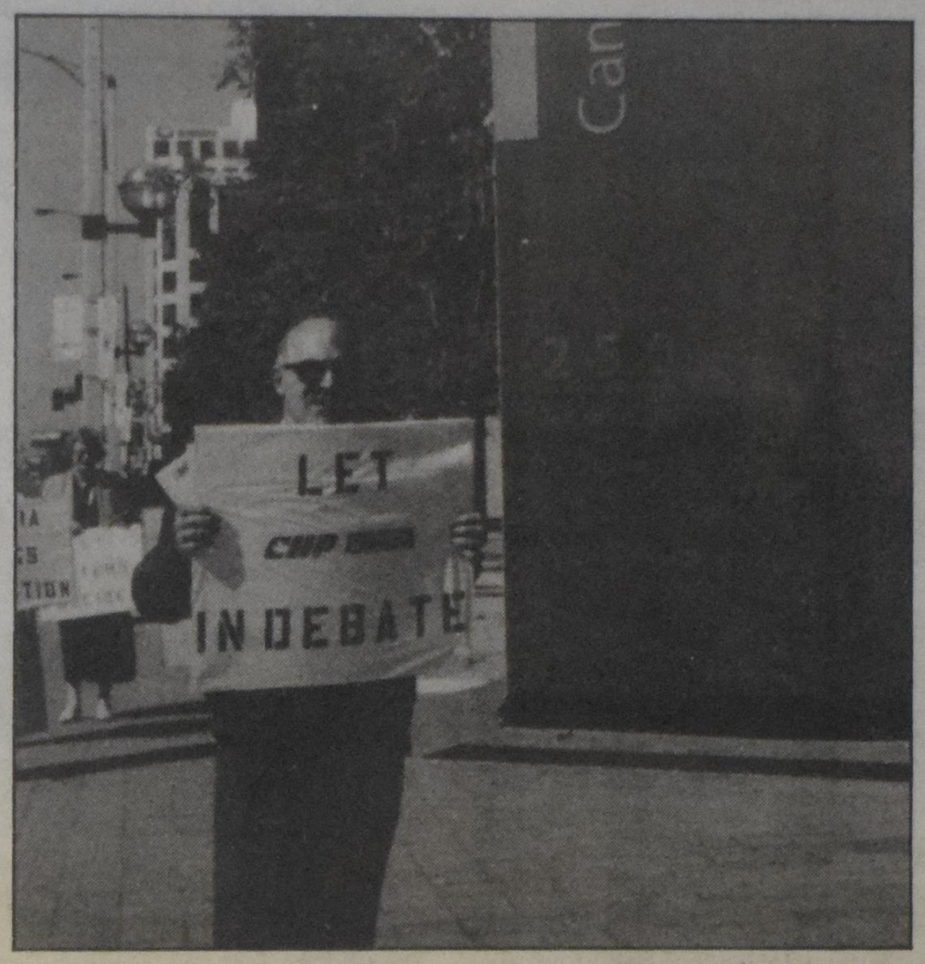


PHOTO VITALITY

Louis Di Rocco was one of 18 CHP supporters who picketed the Toronto offices of CBC and CTV.

"I've seen what the other leaders have to say and I'm not impressed with them," she was quoted as saying in a recent interview with a newspaper in her riding. "I know I can bring a common sense approach to the debate. I say things the way people hear them — straight forward."

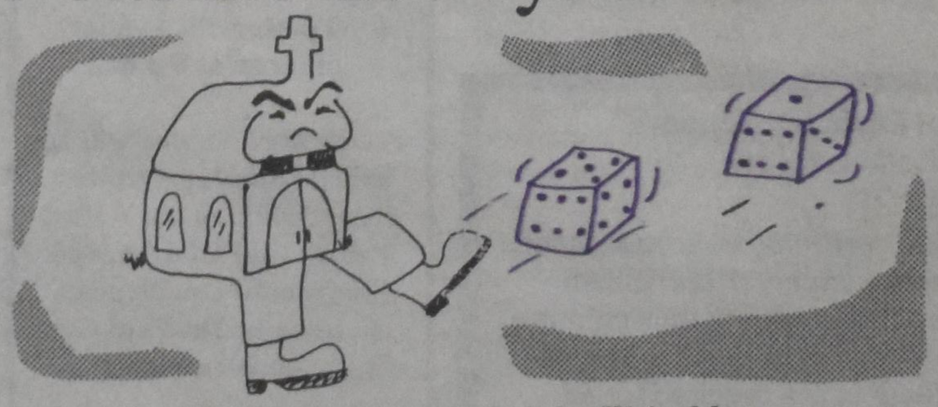
Church calls casino act cynical and destructive

Bert Witvoet

TORONTO — The Council of Christian Reformed Churches in Canada (CCRCC) has urged the government of Ontario to "restrain evil, not encourage it." It did so when it presented a brief on August 25 to the standing committee on finance and economic affairs at Queen's Park.

The brief addressed the question of casino gambling, which the government will make legal if it passes Bill 8, the Ontario casino corporation act, 1993.

According to the CCRCC brief, "For a government blatantly to exploit the common delusion of the quick fix, to base major fiscal policies on



a distortion of the truth and to give in to special interest groups' selfish demands for a further broadening of the unproductive gambling industry is, in our view, a cynical miscarriage of justice."

The CRC submission was markedly different from almost all other submissions, according to CCRCC representative Reinder Klein. Most arguments for and against casinos were based on financial considerations, he says.

"The pro side is promising thousands of jobs, nirvana for the economy and a huge take for the government," says Klein. "Opposition comes mainly from jockeys and horse breeders' associations."

Klein called it "an argument among thieves."

"Gambling produces nothing of value," says the council's brief. "It neither creates, adds or enriches. Quite the opposite is true: it lures, deceives, intoxicates and, ultimately, destroys."

The irony of a government's encouraging gambling was not lost on the writers of the CCRCC brief. "Carried to its logical conclusion, this approach would lead to the very real and frightening prospect of governments using the proceeds of gambling to fund social programs aimed at repairing the damage done by gambling," says the brief.

News Digest

Irene Bom, column editor

Donations up, but church offices lose out

OTTAWA (CP) — Donations to religious groups are up, but many church headquarters are still forced to lay off staff.

Despite the recession, Canadian donations to charity grew by seven percent in 1991. And of the $4.8 billion donated, about $3.2 billion went to religious groups, a study by the Canadian Centre for Philanthropy shows.

But more Canadians are earmarking their donations to local churches and to missions and away from churches' head offices.

"People are fed up with bureaucracies and administrations," says Anthony Karasmanis, the business manager of a Canadian Baptist Federation relief agency.

New machine gives independence

CHAMPAIGN, ILL. — A machine that allows severely disabled persons to feed themselves may provide them with more independence and confidence, reports the *London Free Press*.

Developed by a mechanical engineering student at the University of Illinois, the machine consists of an aluminum frame box with a moveable spoon to transport food from bowl to mouth. The device can be activated by the flick of a shoulder.

Students flirt with AIDS

MONTREAL — This city's university students are still engaging in high-risk sex, reports the *Toronto Star*.

They know about the risk of AIDS associated with failing to use condoms but, like smokers, they prefer to flirt with death, says the study of 1,475 students conducted by the University of Quebec's sexology department.

The study suggests that students' quest for sensation is stronger than their desire for unfailing good health.